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THE ENGLISH SEMINARIES¹

THE history of the English seminaries—should it ever be written—will of necessity begin not with the new foundations in England of the late eighteenth and early nineteenth centuries, but with the origins of the seminary system itself, with the legislation of Cardinal Pole at his legatine synod in London in 1553, with the subsequent legislation of Trent, and with the history of the colleges of Douai and the later foundations at Rome, Valladolid and Lisbon. It will then appear that English churchmen played a leading, even a decisive, part in the creation of an institution which sharply distinguishes the Church of the post-Reformation period from the Church of the later Middle Ages. Ecclesiastical education, above all the formation of the secular clergy, was in the late mediaeval period haphazard in the extreme, and this fact was seen by the makers of the Counter-Reformation as a chief cause of one of the greatest evils in the Church of that day—the failure of so many priests to live up to their vocation. The problem was largely solved in the Catholic countries of Europe by the creation of diocesan colleges—“seminaries” as they were soon called—in which, according to the decrees of Trent, young boys, preferably of poorer families, were received from the age of twelve to begin a period of some twelve years’ formation, intellectual and spiritual, designed to fit them for their work as priests. The creation of the seminaries was undoubtedly a great work, epoch-making in its effects; but it may reasonably be doubted whether any of the seminaries of Catholic Europe can match the achievement of the famous “Collège des Prêtres Anglais” which an English priest, William Allen, fellow of Oriel and late of Rossall in Lancashire, opened at Douai in the Spanish Low Countries in 1568.

¹ The materials on which this paper is based are to be found chiefly in the biographies of the archbishops of Westminster, in the writings of Cardinal Bourne, in Ward’s *History of St. Edmund’s College*, and Dooley’s account of Wonersh. Some use has also been made of the correspondence of the bishops preserved in the archives at Ushaw. The subject, which has occasioned much controversy, has been very little studied, a fact which will explain some notable omissions in the pages which follow.

Indeed, a comparison between two such institutions, differing widely in constitution, in methods and in purpose, would be difficult; for the college of Douai was not a diocesan seminary, was not, in fact, a seminary in the Tridentine sense at all. It was founded in the first place as a means of keeping together the English exiles in the Low Countries—many of them Oxford men, professors and students—so that when, as was confidently expected, the religious revolt in England collapsed, there would be outside the realm a body of men of solid learning ready to return and restore the ancient order in Church and university. But within a very short time this original purpose of the college was modified; instead of waiting for the expected Catholic revival in England, Allen's young priests had determined to begin the restoration themselves, by returning to England as missionaries, to rejoin and eventually to replace the Marian priests who had refused to submit in 1559. Thus began the English mission of Douai, thus too was established, not indeed the seminary system which Pole had planned and for which Trent had legislated, but a specifically English system of priestly education to serve a specifically English need.

There are certain features of this system in its earlier years which are worthy of note. The students were not mere boys but for the most part formed men; the professors were among the greatest scholars of the day; the constitution of the college was modelled on that of an Oxford college; there was the background of a great university which set a high standard of scholarship; there were exacting requirements in discipline and learning; above all, there was an heroic ideal of the priestly life, constantly maintained by the example of a great succession of martyrs. It is literally true that, under God, the faith was maintained in England in the first place by the labours of the Douai priests. For the first generation they were almost alone. For over two centuries the college maintained a steady flow of priests into the country. Of the 316 martyrs of the period, 152 were secular priests, almost all from Douai or her daughters; for this first foundation was soon fruitful, and other colleges, colonized from Douai, were later opened at Rome, at Valladolid and at Lisbon. To the enterprise of Allen there was thus due one of the greatest achievements of the Counter-Reformation, and the

creation of a distinctive tradition of priestly education which endures to our own day.

The end of Douai, when it finally came, was tragic and sudden. The college was seized by the French revolutionaries in 1793, and in the years which followed, while the professors and students made their way back to England, it gradually became evident that there could be no hope of its restoration. But the Revolution in France was contemporary with—and indeed itself partly the occasion of—an almost revolutionary change in the situation of the English Catholics. For it was now possible to think of establishing not merely Catholic schools but even seminaries in England. In these apparently favourable circumstances it is at first sight surprising that, in retrospect, the end of Douai proved in fact to be the beginning of troubles. But in the period of resettlement, and in the establishment of not one but of three new seminaries to take the place of Douai, there were forces at work which did much to modify the older system; and in the years which followed there seems to have been a general falling off in the number of vocations to the priesthood, in the number of men ordained and, to some extent, in the standards of priestly life. All these facts led to much criticism, and finally, about the year 1850, brought before the minds of the bishops in England the possibility or—as it soon came to appear—the urgent necessity, of a complete reorganization of the seminary system and a return to the original legislation of the Council of Trent. The attempt to apply this legislation led to a series of experiments which do not seem to have been always happy in their results; and the history of these events and of the influences which directed them has never been studied in any detail. In the pages which follow some attempt is made to indicate what would appear to have been the main lines of development.

When the first refugee students from the Continent appeared in England in 1793, they were lodged at the school which had been opened some years earlier at Old Hall Green in Hertfordshire, and plans were at once set on foot for the establishment of a new central college to serve the whole country as Douai had. These plans however came to nothing, owing partly to the

inability of the respective Vicars Apostolic to agree on the proposed situation of the college, but owing also to strong differences of opinion between clergy and students of North and South. Many of the financial resources of the old college had been lost in the Revolution, and there was trouble on that score also. But perhaps still greater difficulty was caused by the fact that, whereas Douai had been a pontifical college, under the protection of the Pope (its president being appointed directly by the Holy See, its constitution thus having a guarantee of permanence and stability), now several Vicars Apostolic, and even the clergy who were called on to raise funds for the new venture, all claimed a voice in deciding these important issues. In the event, then, there were soon three new foundations, Old Hall in the South, a lay school to which the seminary was added, Ushaw College in the North, opened in 1808 after a short period at Pontop Hall and Crook Hall, and Oscott in the Midlands.

In all this there soon appeared a further weakness to add to the difficulties of finance and staffing. The new seminaries were also lay schools—Old Hall was in fact then and for many years to come the leading Catholic school in England, and both Oscott and Ushaw admitted lay boys in fairly considerable numbers—a necessary measure if the seminaries were to continue to exist. But this change of ethos soon showed bad effects in the working of the system. As early as 1803 Dr Poynter of Old Hall wrote that the Church students, few in numbers, “were often discouraged and laughed out of their vocations by the young gentlemen of the world”. A convert who entered the college to study for the priesthood at the age of twenty-four wrote that he and his fellow seminarists “were all mixed up with future lords, earls and dukes and other lay-students, who at the end of each vacation used to return full of London news and London pleasures”, and, he added, “I got more harm than good from such conversations”. A few years later, again at Old Hall, the lay boys led a serious revolt against the authorities. There can be little doubt that, as Cardinal Bourne was to write many years later, “the whole history of the college shows that the juxtaposition of two distinct institutions with widely differing purposes, constituted for the Vicars Apostolic and for successive

archbishops of Westminster a recurring problem"; a problem which it was sought to solve by separating the lay boys from the church students, and introducing the wearing of the cassock. Nor can it be doubted that these difficulties led to that increasing preoccupation with the idea of founding in England new seminaries on the strict Tridentine model which becomes apparent in the years preceding the restoration of the hierarchy.

At Ushaw there were the same or similar difficulties in the early years, but the college was fortunate in finding, at the moment of approaching crisis, the man to face its problems—to face and to solve them so well that, after the presidency of Charles Newsham, 1837–1863, well called the second founder of Ushaw, the college virtually stands apart from the main stream of seminary history in England. Newsham was a severe critic of the clergy of his day and of the institution which had bred him and so many of them. In a long and frank letter which he wrote to his old school-fellow Wiseman shortly after his appointment, he fully exposed what he called "the deplorable wants of our country", confirming the bad impressions which Wiseman, it would seem, had formed during his stay in England some two years before. "I will say to you frankly," he wrote, "that there is a very great want of a spirit of piety, faith and religion in our clergy. You have discovered something of this while in England, I could tell you ten times more." The causes of this state of affairs were many—the youth and inexperience of too many priests, the lack of episcopal control, the spirit of the times, "incessantly infused into the minds of our young men by our abominable newspapers". But there was no single or isolated source of these failings, and Newsham saw the only cure in a thorough-going reform, material, spiritual and educational, of much of the Ushaw system. Apart from the fact that he largely rebuilt and refurnished the college, the new president so thoroughly reorganized the syllabus of studies and improved the quality of the teaching that within two years eight men had passed the new London B.A. examination, the first from any Catholic school in the country, and several with the highest distinction. And when the pace of reform proved a little too hot for the students and a section of them broke out into revolt, the great Dr Gentili was brought in to preach the first retreat heard

at Ushaw, and Newsham set out to develop that spirit of piety and religion which he had found so much wanting. In 1850 the interested Vicars Apostolic and representatives of the clergy of the northern districts declared themselves eminently gratified with the state of the college. Every effort, too, was made to ensure that at Ushaw the lay boys should be always in a minority, so that this factor was never there the particular problem which it admittedly was in the other colleges. Finally, after Newsham's time, and as the crown of his efforts, the college received a settled constitution, the five northern bishops by agreement becoming joint owners and governors, and all sharing equally in the appointment of the president; and to this arrangement, which continues to this day, the college largely owes the relative tranquillity of its later history.

At the third seminary, Oscott, there was equally dissatisfaction with the mixed system of lay and ecclesiastical education, and about 1840 Bishop Walsh was already thinking of sending away the lay boys and attempting to conduct an exclusively ecclesiastical establishment. It is perhaps of some interest that in this case the charge was made by an anxious parent that his two sons, lay boys, were being led astray by the evil example of the church students! Whatever truth there may have been in this, it serves to indicate that a new factor was entering into the life of the Church in England at this time, and it certainly played its part in the increasing agitation, which now begins, for a drastic revision of the existing seminary system.

The priests of a previous generation had come chiefly from the old Catholic gentry, from the yeoman families of Yorkshire and Lancashire and from the shopkeepers and traders of the towns. But now the Catholic population was enormously increased by the arrival of tens of thousands of indigent Irish, and by the great numbers of labourers' families in the industrial North and the Midlands. Sooner or later, it was evident, these new Catholics would have to contribute their quota of priestly vocations. Would their children fit easily into what was essentially a system of public schools? Or was this the moment for the bishops of England to begin to apply the letter of the decrees of Trent, seeking vocations among the children of the poorer families and educating them in their own diocesan seminaries?

For now, in 1850, there were indeed bishops and dioceses in England, and with the establishment of the new dioceses came the establishment of the normal diocesan organization—the cathedral, the episcopal residence, the chapter of canons, the diocesan officers—why not, too, the diocesan seminary? Such was the mind of the Church as expressed at Trent, and surely the new bishops would have been more than mortal men had they not wished to see this additional evidence of their authority and responsibility. In the year of the restoration of the hierarchy the question was raised for the first time at Liverpool, where it was proposed to transform the existing lay school of St Edward's into a junior diocesan seminary. And where Liverpool led others were soon anxious to follow. The history of the English seminaries for the next fifty years or more turns largely on this question—the advisability or otherwise of establishing in every diocese in the country “a true Tridentine seminary”.

The general discontent with the existing system found expression at the Provincial Councils of Westminster in 1852 and 1859, but it was not until Manning came to Westminster that the first move was made. Already he had attempted some reforms at St Edmund's and at the English College in Rome; but in 1869 he withdrew the theological students from St Edmund's and opened the first diocesan seminary at Hammersmith. Four years later, at the Fourth Provincial Council, his was the moving spirit behind the lengthy legislation which led, in the course of the next twenty years, to the establishment of seven other such seminaries. This radical change was thus directly due to Manning's initiative. What, then, were his motives, and what precisely did he hope to achieve by this new departure?

Manning, like other bishops of the time, was dissatisfied with the general state of the clergy. He also shared Wiseman's expressed disappointment at the results of the pastoral work of the regulars on whom such high hopes had been placed fifteen years earlier. But there was with Manning a deeper motive. He bitterly resented what he called “the low, depressed notion of the priesthood” which he seemed to find among the secular clergy, and their apparent sense of inferiority when compared with the regulars. This condition, as he saw it, of the secular clergy he regarded as one of the chief obstacles to the work of

the Church in England; and he attributed it directly to the weakness of their formation, both spiritual and intellectual, and, in the last instance, to the inefficiency of the seminary system. Manning had the highest ideal of the secular priesthood. For him it was "the first religious and regular order instituted by Our Lord himself, and the highest state of perfection in the world". Moreover, the secular priests of England were far more numerous than the regulars; it was they then who came most in contact with the Protestant mass of the people; they above all on whom depended the breaking down of that social ostracism of the Catholic which he so much resented. But to break down social barriers there was needed a priesthood, as he said, "*colto e civile*", for, "as the priest is, so are the people", *sicut sacerdos, sic populus*. "So long as this habit of mind lasts," he wrote, "we shall never have a civil priesthood; and so long as our priesthood is not civil it will be confined to the sacristy as in France, not by a hostile public opinion, but by our own incapacity to mix in the civil life of the country"

The problem called for a radical solution; and what Manning proposed was that every diocese in England, as far as possible, should possess a fully Tridentine seminary in which the students, exclusively ecclesiastical, would receive, first, a thoroughgoing spiritual formation (the Archbishop spoke of "a postulancy of eight years, followed by a novitiate of four"), together with the best possible intellectual training, not merely in the sacred sciences, but "in history, in constitutional law, in experience of politics"—in all, that is, that would make them truly "civiles". But the new seminary at Hammersmith, the total cost of which was estimated at some £37,000, was not, in effect, the "true Tridentine seminary" for which the Archbishop had hoped, but simply a major theological seminary. Indeed, it is difficult to see what, if anything, was gained by the move. And in the event it was a short-lived experiment. One of the first acts of Manning's successor at Westminster was to close Hammersmith—it had then been in existence for some twenty-four years—and reverse his policy by sending his students to a new central seminary which he was largely instrumental in founding at Oscott.

Of the other diocesan seminaries, seven in all, which were

founded between 1873 and 1891, five eventually shared the fate of Hammersmith. The reasons are, in most cases, not far to seek. The expense was usually beyond the resources of the diocese, and the buildings and equipment suffered in consequence; one seminary, for example, was established near the cathedral in part of three houses which it shared with a boys' school, the diocesan library and a men's club. But, more serious still, it was quite impossible at that time to find professors and staffs adequate to the difficult task of training future priests. In one case, one of the two or three professors was a semi-invalid who, after lecturing from his sick bed as long as he was able, finally sent one of his half-a-dozen students on a tour of the neighbouring parishes to find a local priest who would volunteer to replace him. This is admittedly an extreme instance but it illustrates one of the fundamental weaknesses in all attempts in nineteenth-century England to improve the existing seminary system: the lack of a fully trained and competent body of professors. When it is remembered that a chief purpose of all these moves was to raise the standard of ecclesiastical education, it is surely surprising that neither Manning nor anyone else should have done anything to anticipate this need. The great strength of the college at Douai, at least in its earlier years, in addition to the heroic idealism of its priests, had been the support of the university to which it was so closely attached, and on which it so closely depended. The university of Douai had both set a high standard of studies and supplied the college with highly qualified professors. In the seventeenth century, when there was no bishop in England, the English Chapter had maintained at its own expense a house in Paris, to enable suitable men to take their doctorates at the Sorbonne. As a result, even in the worst of the penal days there had never been wanting in England men of first-rate intelligence, adequately trained—indeed, the high level of general education, the high proportion of capable scholars, was a distinguishing feature of the old English clergy. But with the Revolutionary wars in France and Italy, Douai, the Sorbonne, the Roman Schools for a time disappeared; and in England it soon became evident that there were no longer the men to replace the Milners and Lingards of a previous generation. By Cardinal Manning's orders, the English universities were closed to the

English Catholics. To staff adequately two or three central seminaries would not have been difficult had some foresight been shown; to staff eight or nine or more was at that time a sheer impossibility.

This, in fact, was the essence of Herbert Vaughan's criticism of his predecessor when he came to Westminster. Vaughan, ordained at the age of twenty-two, had never lived the life of a seminary student but had attended lectures for two or three years at the Collegio Romano. Immediately on ordination he was offered and accepted the vice-presidency of St Edmund's, and before taking up residence spent some months visiting the seminaries of Italy, France and Germany, and making copious notes of their rules and constitutions. His experiences under Manning appear to have convinced him that the Cardinal's policy was mistaken, and as Bishop of Salford, 1872-93, he resolutely refused to establish a separate seminary in his own diocese.¹ Writing in 1882 of the better education of the clergy he said: "Proficiency will not come by multiplying theological seminaries, but rather by increasing the numbers of their students, raising the standard of their studies, and prolonging the years of their culture and training." He was convinced that the introduction of the diocesan system into England had proved a fatal mistake, that it had, in the words of his biographer, led only to a "futile waste of men and money", and that it had been made possible only by "a disastrous misinterpretation of the decrees of Trent". What was insisted on above all at the Council was the separate education of aspirants to the priesthood, and that at an early age; nothing whatever had been done by the diocesan seminaries to secure this object, since they were only theological schools. Moreover—and more important—even as such they failed to satisfy the mind of the Council, since, in the then state of the Church in England, it was impossible to make them efficient. The new seminaries were, in effect, "dwarfed and starved, both as regards human subjects and teaching resources".

¹ Bishop Vaughan did in fact establish a "pastoral seminary" at Salford, in which his newly ordained priests spent the first months after ordination. During this time they supplied in the neighbouring parishes at the week-ends, receiving for their services a golden sovereign—hence their name in the diocese, "the sovereign pontiffs". But this was never a diocesan seminary in the ordinary sense of the term.

The financial problem which they presented was bad enough. The lack of trained professors was, however, the real difficulty. And this was due in large measure to the generally low state of ecclesiastical studies, to the too little regard for intellectual attainments which characterized the Church in England. The Archbishop stated his opinion on this point very bluntly. "Is it possible to say," he asked, "that the position of a professor of theology in England carries with it the honour and distinction which ought to attach to it; or that its attainment is commonly the object of a legitimate ambition on the part of the clergy, as it would be if its proper possibilities of usefulness were attached to it?" And what resources would even a fully qualified professor find to hand in one of the new diocesan seminaries? How far, for example, was it possible to ensure that their libraries were supplied with even necessary standard works and the publications of the day? Vaughan was convinced that the only solution was the provincial or regional seminary, serving half-a-dozen dioceses, recruiting both students and professors from the widest possible area, and, by joining forces in this way, securing the largest possible measure of efficiency with the minimum of expense. What he sought above all was stability and permanence, and an end of experiment. These qualities he saw exemplified at Ushaw, where the governing board of bishops appointed a president, who then had a large measure of autonomy in the appointment of professors and in internal discipline.

Accordingly, he at once began to plan the formation on this pattern of a new central seminary at Oscott, from which the lay students had been removed some years earlier, and which was at this time the diocesan seminary of the archdiocese of Birmingham. Here within a year the students of Birmingham were joined by those of Westminster and six other dioceses. The new central seminary was to be governed by a board of the seven interested bishops. The buildings and library were supplied by Birmingham, the other bishops contributing to endow the chairs of Theology, Canon Law and Scripture, and each in addition paying an agreed pension for the maintenance of his own students. Once a year the board of governors was to meet under the presidency of the Archbishop of Westminster, all however were to share equally in the government of the college.

There was perhaps one flaw in this arrangement. No changes were made at this time in the staff, which thus continued to be the staff of the previously existing diocesan seminary. And when some years later an important difference of opinion arose between the Archbishop and the college authorities on what he regarded as a major issue, he was unable, in virtue of the constitution which he himself had largely framed, to make any personal intervention. There seems to be little doubt that in later years the Archbishop was much dissatisfied with the central seminary.

There were others, also, to find fault with the new venture; and again the foremost critic of an Archbishop of Westminster was to be his own successor. If the new diocesan seminaries were to a great extent failures, it must be said that there was more than one brilliant exception to this rule. Among the bishops who had shared Manning's enthusiasm for the strict application of the principles of Trent, none had been more in earnest than the successive bishops of Southwark. Immediately after the Fourth Provincial Council of Westminster, Bishop Dannell began to collect funds to build his own seminary. When Bishop Butt succeeded in 1885 he found sufficient funds in hand to think of making a start. But whereas the other bishops had been content to create separate establishments for their theological students only, Bishop Butt was determined to build a Tridentine seminary from its first foundations; to start, that is, in a new building, when funds made this possible, to begin with a few small boys, and from this junior school to build up gradually his schools of philosophy and theology.

The history of the Wonersh seminary is sufficiently well known not to need any detailed treatment here. What is more to our purpose is the debate on the respective merits of the two systems occasioned by the closing of Hammersmith and the opening of Wonersh. When Hammersmith was sold in 1893, Vaughan made known the reasons for his action in an article in which he rehearsed the weaknesses of the diocesan system, and emphasized above all the misunderstanding of Trent's decrees in this country. "The Council," he said, "supposed and legislated for a state of things which with us has no existence." The mind of the Council was not, primarily, that every diocese should have

a separate seminary, but rather that "the young divines should have the benefits of a thoroughly equipped and manned and endowed institution". But Father Francis Bourne, the young rector of Wonersh, shared all his own bishop's views on ecclesiastical education and on the interpretation of Trent's decrees, and in two articles in *The Tablet* he set them out at some length. The issue appeared to him perfectly straightforward. Was the legislation of the Church on this important matter to be applied in England or was it not? Vaughan had said that Trent's decrees could not be applied. Father Bourne insisted that since the Church had spoken at Trent these decrees must be applied. Further, with his own student experience at both Ushaw and St Edmund's behind him, he maintained that only when Church students were educated separately in junior seminaries from the age of about fourteen could an adequate spiritual formation be given them. The solid spiritual formation of future priests was for him the point at issue—this and the certainty that in such an establishment far fewer vocations would be lost. The question of a more developed intellectual or theological formation appears as a secondary matter in his articles, and, indeed, to anyone reading this correspondence today it would appear that the Archbishop and the rector of Wonersh were at odds on two distinct though related problems. The Archbishop wished to close the diocesan seminaries which were essentially schools of theology, and the reason he gave was that these major seminaries were inefficient, owing largely to the impossibility of finding fully qualified staffs. But Father Bourne was thinking of the junior seminary in the strictly Tridentine sense, and what he had chiefly in mind was the fostering of young vocations and the earlier years of the young student's spiritual formation. He does not seem at that time to have been concerned, as the Archbishop certainly was, with either the quality or the duration of the future priest's higher studies. In the event each of the two parties to this discussion was able to follow out his own line of policy, the Archbishop at Oscott, where the central seminary was finally established in 1897, and Father Bourne at Wonersh. But in 1903 Bishop Bourne, as he then was, succeeded Vaughan at Westminster, and the question immediately arose whether he would seek to apply there

also his well-known views on the separate education of Church students.

Although the divines were at once brought back from Oscott many years were to elapse before any other major change was introduced into the system at St Edmund's, and then only when the need of extensive rebuilding offered a favourable opportunity. This time it was not so much to the legislation of Trent that the Cardinal looked back, as to what he believed was an older English tradition: the pre-Reformation schools of Eton and Winchester. St Edmund's was largely rebuilt on the house system, two houses, Talbot and Challoner, being provided for the lay boys, about a hundred in number, and a third, Douglass House, for the church students. In this way, the Cardinal believed, he would be able to create the atmosphere and the spirit in which alone, as he claimed, a suitable early training could be given to candidates for the priesthood. Douglass House was, he said, "a true junior seminary in accordance with the decrees of Trent". The church students shared the college chapel with the divines, they shared the class-rooms with the lay boys, but in all else theirs was a separate existence. There can be little doubt that the Cardinal was well satisfied with this solution of the problem of ecclesiastical education in the archdiocese of Westminster; and indeed there is evidence to show that he hoped that his settlement of the college's affairs would be a lasting one. But like every other major change introduced into English seminary methods since the days of Douai it has met with criticism, and in recent years the system has been considerably modified.

Since this does not claim to be a history of the English seminaries, no attempt will be made here to estimate the effects of the various changes and reforms, made or attempted, in the course of the last century. But there remains one question that deserves some notice, however brief: that of the Higher Education of the English clergy. The attempt to improve what was considered to be an unsatisfactory situation in this respect was a prime motive with all the reformers in England—with Wiseman, with Manning and Vaughan and, in his later years, with Bourne also. A rescript from the Congregation of Propaganda

in 1867 forbidding the universities of Oxford and Cambridge to the English Catholics was followed by a letter to the bishops pressing for the foundation of a Catholic University; and from this came the short-lived Catholic University College of Kensington. Many years later there was an equally unsuccessful attempt to found an Institute of Higher Studies in London. In 1923, addressing the Annual Catholic Congress at Birmingham, Cardinal Bourne spoke of the "one great want in our educational and intellectual equipment, the lack of a university capable of giving degrees in Theology, in Philosophy and Canon Law, and recognized by the Holy See". Whatever the difficulties and the cost of establishing such an institution, "the fact remains," the Cardinal continued, "that the intellectual equipment and academic organization of the Catholics in England will not be complete until we have in our own midst, on our own soil, a duly constituted and endowed Faculty of Theology and Philosophy, recognized as such by the Holy See." This deficiency could, he considered, be best supplied by creating, near one of the older universities, a Faculty or Institute with five endowed professorships, of Scholastic Philosophy, of Theology, Morals and Ethics, Ecclesiastical History, and Sacred Scripture, staffed with the best men available, irrespective of whether they were regulars or seculars. The foundation of such an institute could, he thought, be secured by an initial outlay of one hundred thousand pounds. The Cardinal might have added that the project would eliminate what is generally admitted to have been a chief weakness in the English seminary system since the closing of Douai—the lack of a constant and steady stream of fully qualified professors, who, as things are, have to go abroad for their training. And to us today, particularly when we see what has been accomplished in this matter in Ireland, in Belgium and Holland and in the United States, it must surely be a matter of infinite regret that when, some time later, a benefactor did in fact promise the sum which the Cardinal had named, the later negotiations were, so his biographer assures us, dogged by misfortune, and nothing came of the proposal.

While it is probable that the founding of a Catholic University will long remain only a distant ideal, it is not impossible

that the next generation may see some further expansion of the seminary system itself. The last twenty-five years have been marked by a great increase in the number of priests in England, and this increase, if continued, will undoubtedly exceed the capacity of the five existing major seminaries—St Edmund's, Ushaw, Oscott, Upholland and Womersley. Since the end of the war two dioceses have opened minor seminaries, Lancaster at Thistleton and Nottingham at Tollerton: and this fact may well prove to be not merely a good augury for the future of the Church in our country, but an indication also of the lines along which the English seminaries will henceforward develop.

GERARD CULKIN

MENTI NOSTRAE: SOME OBSERVATIONS

LAST September the Holy Father issued an Apostolic Exhortation *Menti Nostrae* to the clergy of the world. Its theme, the sanctification of the clergy, naturally takes the mind back to two other Papal pronouncements: the first, an Exhortation to Catholic Priests, issued by Pius X in 1908 on the occasion of his sacerdotal golden jubilee;¹ the other, the famous Encyclical on the Catholic Priesthood, written by Pius XI in 1935 on the fifty-sixth anniversary of his ordination.

Pius X wrote in the opening paragraphs of his Exhortation that he was not saying anything new or anything beyond what priests had already heard and ought to bear in mind. This is equally true of much of the succeeding Letters. The traditional teaching on the priesthood is well established. Based on the New Testament and developed and elucidated by the writings of the Fathers and Doctors and by the various decrees and instructions of the Holy See, it has long been clear and fixed in its dogmatic and spiritual principles. Therefore, in expounding this teaching the Pope must necessarily preach *non nova sed tantum nove*.

¹ An English translation was published by Messrs Burns Oates & Washbourne Ltd. in 1918, with a short foreword by Cardinal Bourne. It is a beautiful exhortation, full of the charity of the saintly Pontiff.

Menti Nostrae, then, in so far as it sets out this teaching, does not break new ground. The first two sections are quite traditional. In them the Holy Father discusses briefly the virtues required of the priest in his personal life and in the exercise of his ministry—charity, chastity, the spirit of poverty, union with Christ as Priest and Victim, mental and vocal prayer.

In the third part, also, which deals with vocation and the seminary, there is much that is familiar. There are, however, certain new ideas, not hitherto promulgated by the Holy See, which merit very special attention. The Pope concurs with the anxiety of the bishops about the training given in the seminaries; and he offers certain suggestions to solve the problem. He reminds their Lordships that, since the junior seminarists are only boys, they should be treated as boys. Their life should correspond, as far as possible, to the normal life of boys. He desires plenty of space in the seminary and a site that will conduce to health and a tranquil life. There must, however, be no luxury; sumptuousness is incompatible with the self-denial of the Gospel in which the seminarists are to be trained. Attention should be given to the individual character of each boy; he should be formed after his own pattern. To assist the development of character, the discipline must not be unduly coercive, and it must be gradually relaxed as the boys grow up, in order that they may learn self-discipline and personal responsibility. The students should be taught to think for themselves. They ought not to be kept from a knowledge of current affairs; indeed, the superiors should be prepared to discuss such matters with them and thus help them to a mature and impartial estimate of men and events. If the seminary is situated in a remote area, special care must be taken to counteract the effect of this seclusion and to prepare the students to meet men of every condition of life.

A glance through various past documents dealing with seminary life will show how considerably in all this Pius XII has departed from previous theory and practice.¹ The gradual relaxation of supervision and discipline is something quite new. In 1906 Pius X wrote to the bishops of Italy: "The organization

¹ They are to be found in *Enchiridion Clericorum*, published by the Sacred Congregation of Seminaries and Studies (Vatican Press).

of discipline must be maintained with ever greater vigour and watchfulness."¹ This was in the perilous days of Modernism, when vigilance was certainly necessary. But Pius X's command merely reaffirmed with renewed force what had always been the practice from the time of the Council of Trent. This is clear from the Constitutions of the Greek College in Rome, which were approved by Urban VIII in 1624. The discipline imposed was rigid, and no distinction was made for age. The different sections² of the College were to have no communication with one another, except in special circumstances. Each section was to be under the control of a prefect who must never leave those under his charge, whether they were in the house or out of doors. Great care had to be taken of the kind of books the students read, and the rector was commissioned to have their boxes and desks examined frequently. Letters must not be sent or received without the rector's permission, and all letters must be censored.³

A point which was strongly emphasized in more recent documents was the segregation of church students from lay boys. Leo XIII, in his Encyclical *Fin da principio* to the bishops of Italy, 8 December, 1902, was particularly emphatic.

"This distinction and separation," he wrote, "must remain everywhere unaltered, even in our times; and any tendency whatsoever to combine and confuse the education and life of the ecclesiastic and the layman must be judged as reprobated not only by the tradition of the Christian ages but even by the doctrine of the Apostles and the ordinances of Jesus Christ."⁴

Pius X, in his Encyclical *Pieni l'animo*, from which we have already quoted, reaffirmed this duty of separating clerical students from lay boys and of making the seminary exclusively ecclesiastical.⁵ However, it was not possible to maintain the rule in all its rigour; for financial and other reasons existing circumstances could not be altered. The Sacred Consistorial Congregation, therefore, in a long Circular Letter *Le Visite Apostoliche*, sent to the bishops of Italy on 16 July, 1912, permitted

¹ Encyclical *Pieni l'animo*, 28 July, 1906, in *Ench. Clericorum*, n. 791.

² *Cubacula*.

⁴ *Ibid.*, n. 693.

³ *Ench. Cler.*, nn. 121, 122, 123, 126.

⁵ *Ibid.*, n. 787.

some modification. The Congregation decreed that boys who have no intention to be priests must never be admitted to the seminary, even in the lowest forms; but, where Ordinaries already have a secular college annexed to the seminary, they are allowed to admit the lay boys to the classes in the seminary.¹

It is not intended here to argue the case for or against this separation. Pius XII says nothing directly on the point; but he sees the possibility of excellent vocations coming from lay colleges, especially among those students who have shown a sustained interest in apostolic work. Late vocations, too, he welcomes; such men, having been tried in the furnace of the world, and having already gained through Catholic Action an enlightened experience of the work of a priest, will often become outstanding examples of priestly zeal and assiduity.

The policy of keeping the clerical student rigidly away from the world naturally involved the question of holidays. The official attitude on the matter was manifested in the Circular Letter of the Consistorial, quoted above. The Congregation wrote:

"It is of the greatest importance that both minor and major seminaries should have a place of *villeggiatura*, and that holidays at home should be made as short as possible. In former days, when school autumn holidays were strictly limited, it could be much less dangerous for the students to go home. But nowadays, when holidays last for three months or more, and great freedom in daily intercourse has been introduced into society and families, and dangerous books and newspapers are widely diffused, a free and protracted stay at home cannot but be harmful and often fatal to the student. Therefore, the Ordinaries should grant, at their prudent discretion, ten or fifteen days at home to the students, to see their parents and learn something of the world. At the end of the period they must be recalled to the seminary or to the *villeggiatura*, and there given the opportunity for suitable recreation, to fit them to resume their studies with greater zest the following year. But meanwhile they must not leave aside their books entirely; and they must keep up their exercises of piety with the usual devotion."²

¹ *Ibid.*, n. 868.

² *Ibid.*, n. 866.

The decree speaks of learning "something of the world". It seems very unlikely that seminarists would profit much from a fortnight spent in the comparative seclusion of their home; and whatever impression they gained would probably be somewhat rose-coloured, the happier side of life on their native heath being naturally kept to the fore during so brief a stay. Pius XII in *Menti Nostrae* says nothing about holidays; but he is determined that students shall acquire a really adequate knowledge of the world and of the outlook and sentiments of the people among whom they will have to exercise their ministry.

At some time or other discipline and supervision have to be relaxed, and the transition to life in the world has to be made. To face this problem the Consistorial, in the Letter we have just quoted, gives its approval to a scheme inaugurated in one diocese for post-ordination courses for newly ordained priests. The plan was that, for a year or two, they should not be deputed to parish work, but should remain at their studies, learning pastoral theology and other subjects necessary or useful for the ministry, and combining this with the office of prefect in the minor seminary. The scheme, said the Congregation, would prepare them better for public life and would effect a gradual transition from the retired life of the seminary to a life of limited freedom, such as they would have as prefects.¹

The present Holy Father has adopted the scheme wholeheartedly, but with the modifications demanded by the changed policy he advocates. He has himself established in Rome the College of St Eugene for post-ordination courses; and in his Exhortation he recommends the plan to all bishops. He would like each diocese to have such a college; but, where this is not possible, he advises a central college serving several neighbouring dioceses. The professors are to be experts in the various branches of study to be embarked on. His scheme differs from that of his predecessor in that it is not at this stage of training that discipline is to be relaxed, but very much earlier, and a sound knowledge of men and affairs is not now for the first time imparted. Moreover, the suggested post-ordination college is a separate institution; the students do not act as prefects in

¹ *Ibid.*, n. 867.

the junior seminary, nor are they entirely debarred from exercising their priesthood in the parishes.

Some acquaintance with newspapers and reviews would seem to be a prerequisite of that knowledge of affairs which the present Pope demands. Hitherto such acquaintance, except to a very limited extent, has been officially excluded. Leo XIII in *Fin da principio* insisted on the observance of the rules laid down "with regard to reading or anything else which might encourage students to take sides in secular polemics".¹ "Thus free," he continues, "they will be able to treasure the precious time allotted to them, and, with minds undisturbed, to give their undivided attention to the studies which will mature them for the important duties of the priesthood and, in particular, for the ministry of preaching and of hearing confessions."² At the end of their course they are to be carefully instructed in the pontifical documents which deal with the social question and Christian democracy; but prior to this they must take no part in any outside movement.³

Pius X, in *Pieni l'animo*, reaffirmed even more strongly his predecessor's injunction. "Seminarists," he wrote, "must not be allowed to take any part in secular polemics; and therefore We forbid them the reading of newspapers and periodicals, with the exception in a particular case of some periodical of solid principles, which the bishop may think useful for their studies."⁴ To a query four years later whether this prohibition against reading newspapers and reviews, however excellent, applied also to students of regular orders and congregations, the Pope replied in the affirmative.⁵ It was the heyday of Modernism, and the Holy See was naturally very anxious for the maintenance of purity of doctrine in seminaries and other houses of ecclesiastical studies. The Pope more than once reiterated his prohibition during those years.

The rule was so stringent that one is not surprised to find that some modification, however slight, was after a time allowed. On 20 October, 1910, within a month of the reply to the query of the religious just referred to, the Sacred Consistorial Congre-

¹ The rules referred to were those given in an Instruction of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, *Nessuno ignora*, 17 January, 1902, on Popular Christian or Democratic-Christian Action in Italy.

² *Finch. Cler.*, n. 700.

³ *Ibid.*, n. 706.

⁴ *Ibid.*, n. 790.

⁵ *Ibid.*, n. 841.

gation, in a letter to the Cardinal Primate of Hungary, explained the Pope's mind in the matter.

"The mind of His Holiness," wrote the Congregation, "is that the law should remain fixed which prohibits the free access of students to newspapers and periodicals, however good, which deal with day-to-day politics or with social and scientific questions which likewise are under daily discussion and on which no certain conclusion has yet been reached. But superiors or professors of seminaries are not forbidden to read to their pupils or permit them to read in their presence articles from newspapers and reviews on scientific questions, which they consider useful or opportune for the instruction of the students.

"Periodicals, however, which are free from contentious matter and report religious news, acts and decrees of the Holy See and the bishops, and also periodicals whose purpose is to promote faith and piety—these may, with the approval of the rector, be left for the use of the students during the hours free from study and other prescribed duties."¹

A comparison of these various documents with the relevant section of *Menti Nostrae* which we have summarised earlier, shows that the new Exhortation marks a distinct change of policy. The aim of every Pope is, of course, the same, namely the sanctity and efficiency of the clergy. With regard to their sanctity the perennial principles hold good; and on this score *Menti Nostrae* does not differ substantially from its predecessors. We say "substantially", because in the details of its presentation every Papal letter will reflect the age in which it is written. Thus the spirit of poverty takes on a new aspect today when, as the Holy Father laments, so many priests are actually indigent. So too does charity; and the Pope has a special word of praise for those priests who have carried their self-sacrifice to the suffering of reproach, prison and even death for Christ's sake, and also for those who have shown unbounded charity in aiding their indigent fellow-priests—a happy augury, he considers, of a world-wide unity of love among the priests of all nations.

But in the method of the effective training of the clergy for

¹ Ibid., n. 846.

their priestly duties, changed circumstances can bring considerable modification. Theology and philosophy according to the system of St Thomas must still hold the first place in the curriculum; and the ancient teaching methods of the Church, says the Holy Father, cannot be surpassed for the firmness and clarity of thought which they produce. But, together with theology and philosophy, social study has a special claim for consideration today. Then there are new methods of the apostolate which have been devised to meet current needs. These, the Pope insists, must not be left untried.

But it is in the practical training of the future priests that the Holy Father's Exhortation marks a great change from the past. He sees that the training must equip the priest to be in the world to a degree not hitherto required. The priesthood of the sacristy is defunct. The priest must enter into and understand the complexities of the modern age. To do so with safety to himself and with advantage to the faithful he must, with the grace of God, be self-reliant, and this can only come with an early training in self-discipline and in a knowledge of men and affairs. A policy of isolationism may have been a good preparation for the priesthood in the past; it will not serve today.

Thoughtful writers have held that after the Reformation the Church was in a state of siege; and she adopted the tactics of the besieged. There is some truth in this; theology, for instance, has been a good deal on the defensive until recent times. It was in the resistance to Modernism that the Church used for the last time the tactics of the beleaguered; she had need to do so, for Modernism was insidious, it was fifth-column activity, as we should say today. Since Modernism two great wars have intervened with results to society unparalleled in the past. One effect has been that the Church has changed her tactics. She is violently assailed today by Communism; but she is meeting assault with assault. She has gone over to the offensive as being the best means of defence; and, since it is her priests who must be in the forefront of the struggle, she wishes to train them for their part by more adaptable and personal methods than in the past. Rigid discipline can and does produce fine soldiers; and in days gone by it produced many fine priests

among those who could stand up to its rigours. But this is an age requiring greater personal initiative, and it is by more adaptable methods that initiative will be encouraged and fostered.

J. CARTMELL

SEX AND THE DIVINE ORDER

MOST priests are called upon, at one time or another, to expound and demonstrate the moral law in matters of sex to enquirers who are not at all impressed by a purely *magister-dixit* line of argument. It is little use telling them that all Catholic moral theologians agree as to the sinfulness, or grave sinfulness, of this or that form of behaviour: great names do not overawe them, and, in any case, they are inclined to attribute such unanimity to vested interest or *esprit de corps*. Even the statement that certain principles are part of the accepted teaching of the Church, will not necessarily satisfy them, and may positively mislead them, by confirming them in their already deep-seated notion that Catholic ideas of right and wrong are dependent on the positive law of the Church, that contraception, for example, is wrong simply because it is forbidden by the Church, not forbidden because it is already wrong. They need to be convinced that Catholic moral doctrine, especially in this difficult matter of sexual behaviour, has a perfectly sound rational basis, quite independently of the authority of the Church and of the teaching of theologians. The object of the present article is to develop the argument from reason, on which our doctrine is in fact based, in a manner likely to satisfy their demands.

We begin with the fact, itself provable by natural reason, that there exists outside the order of Nature a transcendent God, who is infinitely wise and powerful, and by whom all things are made, conserved and governed. Being infinitely wise, He must necessarily have a purpose in creating and must order His creation so as to achieve it; and being infinitely powerful, He cannot

fail to impress His ordered purpose effectively on all that He creates. There must therefore be in everything created a positive disposition which adapts and inclines it to its divinely ordained end in a manner proper to its nature, and from which we, as intelligent beings, can deduce the purpose it was meant to serve. The divine purpose and the relation of means to end will not always be immediately evident to our limited and often confused intelligence, but once we have discerned the intended order with moral certainty, we cannot escape the conclusion that for us, as creatures of God, it constitutes a law involving a moral obligation. We call it the Natural Law, for it is a law which God has written into the very nature of things and promulgated to mankind by the natural voice of reason.

This Natural Law is the fundamental law of our being, the basis and norm of all objective morality. That is objectively good which conforms to the order established by God in His creation, and so conduces to His purpose: that is objectively bad which conflicts with His order of means to end, and so tends to frustrate His purpose. So, for example, if we want to know what is the right and wrong use of any of our natural organs or faculties, we must begin by examining its natural functioning and effect, and thereby deduce its divinely ordained purpose. Any usage which is naturally apt to conduce to this purpose, is objectively good, and can be lawfully willed, either for its own sake, or as a means to some other legitimate end. On the other hand, any usage which tends naturally to defeat the divine purpose, is objectively bad; and though, in certain circumstances, it may be negatively allowed to follow as a concomitant and unavoidable effect of an otherwise good act (according to the principle of the Double Effect), it may never be directly and positively willed, not even as a means to a most laudable end. To do so would be to ignore the one and only right order in things, and right order is the criterion of objective morality. The essence of sin, in its objective sense, is inordination.

This then is the criterion which we apply to the use of the sex faculty. If we examine the physiology of the sex organs, we find that everything in them, their form as well as their functioning, was patently designed for a mutual act of male and female, that mutual act, namely, which constitutes the first stage

in the process of procreation. In their physical form, the organs of the two sexes exactly complement each other: they indicate and were evidently designed for union. Every movement and secretion that occurs from the moment when the sexual mechanism is set in operation, points likewise to union, and moreover, to a union leading naturally to fecundation. It is evident, therefore, that God designed this faculty exclusively for mutual use, and meant it to serve the purpose of procreation. And from this it follows that to use it solitarily, or even to use it mutually, but in a way which does not naturally conduce, even ultimately, to procreation, is out of order, and therefore morally wrong.

The exercise of the faculty has indeed other natural effects besides procreation, notably the pleasure derived from the satisfaction of the strong natural urge or inclination involved; but it is physiologically evident that the pleasure is an attractive concomitant of the function, and not in any sense its purpose. Physiologically considered, pleasure is not the natural goal of any bodily activity. It is a quality attached by nature to certain activities, not something we do, but something we experience in the deed. By rendering attractive any act to which it is attached, it serves as an inducement to the doing of that act; and by that very fact it proclaims itself to be, not an end in itself, but a means to an end.

When we survey the general range of bodily activities, we find that Nature has attached a degree of physical pleasure to every activity which serves her end, and which, because it happens to be subject to our voluntary control, we need to be induced to undertake. For example, it is conducive to Nature's purpose that we should breathe pure air, take a certain amount of exercise and a certain amount of rest, and so on. Nature entices us to all these beneficial activities by making them either pleasurable in themselves, or productive of a pleasurable sense of well-being. Moreover, the pleasure is graduated according to the importance of the action in Nature's scale of values, and the degree in which we need to be enticed into performing it.

Thus, it will be generally agreed that, in relation to mankind the two most important objectives of Nature are the preservation of the individual and the continuance of the race. It is essential to the first of these objectives that men should eat and

drink, and to the second, that they should procreate. Since neither of these essential functions takes place automatically, men need to be induced to perform them. It is not surprising to find, therefore, that Nature has attached to them the two keenest of all the physical pleasures, namely, the pleasure of the palate and the venereal pleasure. To separate either of these pleasures from their natural purpose, in other words, to procure either of them in a manner which does not conduce to the end for which they were designed, is clearly to make an end in itself of what Nature provided simply as a means to an end. It violates the order of Nature, is inordinate, that is to say wrong.

But the due and proper continuation of the race requires more than the mere act of procreation. Nature has made the human child dependent to a unique degree for the full development of its capacities, mental, moral and physical, on the prolonged and assiduous care of others, and has at the same time indicated that these others should be its parents. We say this, not merely because the child is physically a part of them, a continuation of their united existence, and therefore a natural responsibility on them for as long as its inherent deficiencies require their aid, but also because Nature has fitted them uniquely for the task of rearing it. They complement each other not only physiologically, but psychologically. Each has his or her own specific contribution to make to the fulness of human nature in their child. The physical and emotional bonds which unite them to each other and to their child, give them qualities of sympathy and understanding which enable them to rear and educate their child smoothly and without strain, as no one else normally can. Not all parents, of course, are equally well fitted to their task, or equally willing to undertake it. Some are positively bad and have to be supplanted. But, as professional social workers constantly discover, sometimes to their surprise, it is psychologically better for a child to be reared even by indifferent parents, rather than by well-meaning strangers. Besides, exceptions do not disprove the rule. *Lex fit pro ordinariæ contingentibus*. Naturally and normally the proper rearing of a child requires that its father and mother should together devote themselves to the task; and, as Nature has arranged things, there is only one way of fixing the paternal responsibility and ensuring its ade-

quate fulfilment, and that is, by restricting the act of procreation to a man and woman durably united for this purpose.

It follows, therefore, that the sex function and its accompanying pleasure are designed by Nature, not merely for procreation, but for the procreative intercourse of husband and wife. That, and that alone, is the right order in the use of this function. Hence it is not only solitary use that is out of order, but mutual use outside of marriage, and even mutual use in marriage, if and when it is directly and positively contraceptive.

To say that these uses of the sex function are out of order, is, in virtue of the intrinsic obligation of the natural order, to say that they are morally wrong. But, in this particular matter, as we shall see, it is necessary to go further and declare them to be *gravely wrong*; and here again our argument rests on the intrinsic nature of things.

The intrinsic moral gravity of an inversion of the natural order is necessarily determined by the importance of the natural purpose which is thereby frustrated, and by the extent of the frustration. If the objective is of primary importance in Nature's scale of values and the frustration is complete, it is evident that the inversion is gravely inordinate and therefore gravely wrong. Now, there can be no questioning the importance of the natural purpose which is frustrated by inordinate use of the sex function. In the purely physical order, there can be no more important objective of Nature than the preservation and orderly propagation of the human race. Moreover, in any given instance of inordinate use of the sex function, the frustration of Nature's purpose is complete and absolute; for neither the physical process, nor the pleasure, can, in that particular instance, conduce in any way to the one end for which it was designed.

This can best be seen from a comparison with inordinate indulgence of the pleasure of the palate, which we call gluttony. The pleasure of the palate was designed by Nature as an inducement to the taking of nourishment in the measure necessary to good health. To eat in a manner injurious to health is, therefore, inordinate and morally wrong. But it is not, *in itself*, gravely wrong, because, from the very nature of the process, Nature's direct and immediate purpose, nutrition, is always substantially achieved. Excessive eating may damage one's digestion, but if

the food taken is digestible (in other words, if it is really eating and not just an abnormality like sword-swallowing), its first and natural effect is to nourish. Over-eating, therefore, can only be gravely sinful by reason of its effects, to wit, if and when it actually does grave harm to bodily health. By contrast, whenever sexual pleasure is pursued outside the one relationship for which it was designed by Nature, that particular functioning of the sexual faculty is, from the very nature of things, completely misapplied. It does not even begin to conduce to the purpose of orderly procreation; in fact, it leads away from it, so that the inversion of the natural order and the frustration of the natural purpose is total and absolute. If, therefore, disregard of the Natural Law in physical conduct is ever gravely wrong, it must be said to be so here.

Moreover, the lesson of human experience in this matter is that nothing short of a grave moral sanction would ever suffice to restrain the average man from inordinate indulgence of the sexual passion, to the grave detriment of Nature's order and purpose. Even those who do not accept the revealed doctrine of the Fall of man, cannot fail to see that our natural control of the physical passions in general is, at best, precarious; and here it is a question of controlling what is, along with the instinct of self-preservation, man's strongest and most impulsive physical urge. Given the laxity of the average man's conscience in regard to what he considers to be minor moral lapses, it is surely evident that a venial sanction would be utterly ineffective against the vagaries of this most powerful and unruly passion.

These arguments apply with almost equal force to all inordinate indulgence of the sexual appetite, even when it stops short of complete satisfaction. There is the same complete inversion of the natural order, for the function is set in motion in complete disregard of its natural purpose, which is therefore completely frustrated; and there is the same general threat to the order of Nature, for passion, once deliberately fostered, clamours for full satisfaction, and physiologically the process tends to move without interruption to that stage. In practice, therefore, there is only one way in which Nature's order can be safeguarded against general disregard, and that is by imposing

a grave prohibition against all directly voluntary use of the sexual faculty outside the particular relationship for which, as we have shown, it was exclusively designed.

There are many people nowadays, even among those who accept the moral obligation of the Natural Law, who might concede every premiss in the above argument and yet jib at the conclusion as being impracticable. The only answer we can give to such people, is that God's plan must be seen and worked as a whole, and the whole of it is not discernible to mere unaided reason. Reason can build a sound philosophy around the order of nature, but there are more things in heaven and earth than are dreamt of in any human philosophy. God has supplemented the message of reason with the message of divine revelation, and His revealed word tells us that there is more in man than meets the eye of the physiologist. Reason reveals only the natural man, and can account for everything in him except the discordance of passion and reason. Revelation fills in the picture and shows us the full extent of God's tremendous scheme in our regard. From it we learn that man never existed in a purely natural state. The first man was elevated in the moment of his creation to a supernatural state, but fell from it by sin. Consequently, the nature which he transmitted to us, his descendants, was a fallen nature, not only debarred from the supernatural destiny for which it had been created, but disturbed even in its natural functioning. If fallen man had not been redeemed, this disturbance would indeed have made it impracticable for him to restrain his physical passions within the limits set by the Natural Law; but the Redemption is as much a fact as anything in Nature. Jesus Christ, Son of God, has not only re-opened the way to that supernatural destiny from which we were excluded by the Fall, but has made available to us supernatural resources by which we can counteract the unruliness of fallen nature, notably the supernatural virtue of chastity and the actual graces which enable us to develop and exercise it. These special resources are an integral part of the divine plan, and consideration of them is therefore necessary to its full comprehension. Reason, as we have shown, can deduce the right order in the use of our natural faculties, but only those who accept the truths of reve-

lation, can hope to understand how that order is workable in practice.

Christian chastity is therefore defined as that virtue which enables us to regulate the voluntary activity of the sexual faculty according to the principles of *faith and reason*. The operative word, it is to be noted, is "regulate", not "inhibit". It was God who made sex. In order that men might freely co-operate with Him in His creative work, He made them male and female, and bade them increase and multiply. Since, therefore, the sexual function is God's handiwork, there is nothing in its intrinsic nature which is evil in itself. As we have already observed, it tends to operate irregularly in our fallen nature, but that defect is accidental and extrinsic, not due to the nature of the faculty, but to sin. Chastity, therefore, does not seek to mutilate sex, but, by counteracting the effects of the Fall, to regulate its use in a manner conformable to the divine plan, and worthy of a free and intelligent being.

The divinely infused virtue of chastity which accompanies the state of grace, is completely adequate to its purpose, but, as with the other virtues, it needs to be invigorated and set in motion by those actual graces which God never denies to those who do what lies in their power, and avail themselves of the appointed channels of grace, notably prayer, mortification and the Sacraments. Moreover, it needs to be safeguarded by the practice of Christian modesty.

Modesty is not a special virtue distinct from chastity: it is simply chastity viewed from a different point of view, i.e. as imposing restraint on those physical activities of eye, hand, tongue, imagination, etc., which tend to stimulate inordinate venereal passion. It derives its Latin name, *pudicitia*, from *pudor*, for which our English equivalent is pudency, and which can be defined as that sensitive dynamism of almost instinctive apprehension attached by Nature to the stirring of the sexual appetite. It is clearly meant by Nature to serve as a sort of automatic brake which will come into play, whenever the machinery of sex is set in motion. It is a valuable natural asset, and prudence clearly requires that we should make use of it, and seek to supernaturalize it by bringing it within the order of grace. Like other natural instincts it can be refined, exaggerated, dulled, or

atrophied, according to the manner in which we use or abuse it. If we render it inoperative, we deprive ourselves of one of the principal checks on the mechanism of sex, make modesty correspondingly difficult to practise, and imperil the precious virtue of chastity. Without the supernatural help of this virtue, it is morally impossible to control sexual passion in strict conformity to the divinely established order; but if that virtue is lost, it is clearly man, and not the divine order, that is to blame.

The brief answer, therefore, to the many who nowadays reject as impracticable what is none the less demonstrably the right order in the use of the sex function, is that they must first embrace and practise the Christian faith. Then and only then will they see the complete plan in working order, and appreciate its complete practicability.

L. L. McREAVY

QUESTIONS AND ANSWERS

DISPOSITIONS FOR RECEIVING EXTREME UNCTION

May one follow the opinion of Génicot, *Theol. Moralis*, II, §423, who teaches, against the common opinion and the rule of canon 942, that an unconscious person may be anointed conditionally even though he refused the sacraments up to the time of losing consciousness? (R.)

REPLY

Canon 942 and *Rituale Romanum*, V, i, 10: Hoc sacramentum non est conferendum illis qui impenitentes in manifesto peccato mortali contumaciter perseverant; quod si hoc dubium fuerit, conferatur sub conditione.

Génicot, loc. cit.: Probabiliter tamen conferri potest iis qui in actu peccati, ex. gr. ex vulnere in duello accepto, sensibus

destituuntur; immo iis qui usque ad sensuum destitutionem sacramenta respuerunt . . . nam cum aliqua veri similitudine sperari potest eos internum contritionis actum elicuisse.

i. The terms of the canon and Ritual, the rubric of which was sterner in the previous edition, V, i, 8, cause some little difficulty, since the text appears to direct the use of a condition turning upon the good dispositions of the recipient which are required for the fruitful reception of this sacrament; whereas it is the universally accepted principle that a condition should turn only upon what is required for valid reception, in order that the possibility of reviviscence should not be excluded. The best way of harmonizing this conflict, though it is not accepted by everyone, is to interpret the canon as referring to the lack of a minimum intention manifested externally in contumacious impenitence.¹ If the condition, even merely mental, is made to turn solely on the recipient's intention, the sacrament will be received validly but unfruitfully, until it becomes fruitful by removal of the *obex*.

ii. The canon most certainly, in the more obvious meaning of its terms, supports the common opinion² that, in the case of a person who up to the moment of losing consciousness has refused to be anointed, there is no probable ground for supposing the existence of a minimum intention; in any case, the law directs refusal as a penal measure.

iii. The milder view favoured by Génicot is shared by Vermeersch³ and by Fr Davis.⁴ It means giving the most generous interpretation to the word "dubium", especially bearing in mind, as Fr Davis notes, cataleptic states in which the person is unable to speak or move and yet may be aware of everything going on around him, as the theologian Diana narrates of his own experience. In the case of a lapsed Catholic we may indulgently allow for the possibility of an adequate intention, owing to the resurgence of convictions formerly held, even though priestly ministration was refused whilst he was able to speak; each case must be dealt with on its own merits and the danger of scandal effectively removed. To this extent we agree with the

¹ Cf. *Irish Ecclesiastical Record*, June 1945, p. 406, and November 1945, p. 369; *American Ecclesiastical Review*, May 1939, p. 458.

² E.g. Noldin, *Theol. Moralis*, III, §443.

³ *Periodica*, 1925, p. 10.

⁴ *Moral and Pastoral Theology*, IV, p. 9.

writers mentioned who all, it appears, have in mind a lapsed Catholic. "Benignior vero sententia appellat clementiam Ecclesiae, quae hodie tantopere in indulgentiam propendet. In hanc benignitatem ipsi nos inclinamus donec S. Sedes, si id opportunum declaraverit, sua declaratione dubium istud evacuet."¹

iv. In the case, however, of a dying non-Catholic, who up to the moment of losing consciousness has refused the priest's ministration, there seems no basis whatever for supposing an adequate minimum intention;² positive refusal destroys the general intention he may have of doing whatever God requires, and there is no reason for supposing that this refusal is later modified.³

RITES IN A MARRIAGE BY PROXY

Assuming everything to be in order, both in canon and civil law, for a marriage by proxy, what rites accompany the exchange of consent? Are they identical with a normal marriage including the nuptial Mass? (T.)

REPLY

Proxy marriage not being recognized by the civil law in this country, its occurrence is likely in practice only when the parties have been already civilly united in a register office, and numbers of such cases arose during the war. From canons 1089 and 1091 the intervention of the local Ordinary will usually take place at both ends, and he could be asked for instructions about the rite to be employed. Failing any instructions one must rely on the commentators, for we can discover no authoritative ruling on the subject. Cappello⁴ holds that there is no reason why a nuptial Mass should not follow a proxy marriage, and though he says nothing about the other customary rites it would

¹ Vermeersch, loc. cit.

² Cappello, §262.

³ Cf. *S. Off.*, 17 May, 1916, Denz. 2181 a.; 15 November, 1941, Bouscaren, *Digest* (1948), p. 103.

⁴ *De Matrimonio*, §710.5.

seem to follow that they are all permitted in his view. Wernz-Vidal-Aguirre¹ teaches that the nuptial Mass is not permissible, since it is an honour which is denied any marriage which in one respect or another fails to reach the full perfection of a Christian marriage, and we prefer this view for a variety of reasons. A proxy wedding is a make-shift and the parties will themselves very likely welcome the opportunity later on of appearing before the altar, and ratifying the proxy's act by receiving the nuptial blessing together.² We think, also, that the rite itself should be limited to exchanging consent as in *Ordo Administrandi*, n. 2, the formula of the question being modified somewhat on these lines: "N. acting as proxy for N. wilt thou take N. here present for his lawful wife according to the rite of our Holy Mother the Church?" This will be followed by the blessing of the ring in n. 4 and the concluding prayers in n. 7. We suggest that the English formula in nn. 3 and 6 should be omitted at a proxy wedding in order to avoid all unnecessary incongruity since the proxy may be of either sex.

ST ALPHONSUS PATRON OF CONFESSORS

What are the liturgical honours and privileges now enjoyed by the feast of St Alphonsus since his nomination as the patron of confessors and moralists? (C.)

REPLY

Litterae Apostolicae, 26 April, 1950; THE CLERGY REVIEW, 1950, XXXIV, p. 127: . . . Sanctum Alphonsum Mariam de Ligorio, Episcopum, Confessorem et Ecclesiae Doctorem, omnium Confessariorum ac Moralistarum coelestem apud Deum Patronum eligimus ac constituimus, omnibus et singulis honoribus et privilegiis liturgicis adiectis quae Coetuum Patronis rite competunt.

The patron of a kingdom, a province, a diocese, a city or a

¹ *De Matrimonio*, §557.

² According to Heylen this is the customary procedure, *De Matrimonio*, p. 197.

parish, is provided for liturgically by certain rules of precedence throughout the locality, rules which sometimes cause a little difficulty, particularly as the notion of "patron" has been confused in the past with that of the "titular" of a Church.¹

This difficulty is increased when a patron is appointed to a certain category of people, and we cannot discover any stable rule governing the matter, since the class or dignity of a patron Saint's feast, from the point of view of the calendar, refers chiefly to localities.

Examining past instances of Saints being named as the patron of certain classes, we find that the appointment, 25 July, 1922, of St Ignatius as the patron of spiritual exercises makes no reference to liturgical honours or privileges.² On the other hand, the appointment of St Teresa of the Child Jesus, 14 December, 1927, as the patron, together with St Francis Xavier, of all missionaries and missions, contains a phrase almost identical with that used in the document about St Alphonsus: "cum omnibus iuribus et privilegiis liturgicis quae huic titulo conveniunt".³ In answer to queries concerning the nature of these privileges the reply was given, 13 March, 1929: ". . . festa S. Francisci Xaverii et S. Teresiae a Iesu Infante, stante supramemorato decreto sub ritu duplici primae classis, cum octava communi a clero saeculari et sine octava a clero regulari, in cunctis missionum locis esse recolenda".⁴ This decision extends to the two patron saints of the missions, in those parts of the world subject to *Propaganda*, the liturgical privileges enjoyed in the common law by patrons of localities,⁵ an arrangement which is scarcely applicable to the feast of St Alphonsus unless it is also localized, for example, by limiting it to places such as seminaries or theological schools.

Saving anything more explicit to the contrary, of which some of our readers may have knowledge, we think that no change in the status of this feast may be introduced until it is sanctioned by the Holy See. In the meanwhile the liturgical privileges and honours mentioned in the document can refer only to titles added to the Saint's name in liturgical calendars

¹ Cf. *Jus Pontificium*, 1939, p. 162.

² *A.A.S.*, XX, p. 147.

³ Cf. Pauwels in *Periodica*, 1929, p. 168.

⁴ *A.A.S.*, XIV, p. 20.

⁵ *A.A.S.*, XXI, p. 195.

and to any authorized additions which may be made to the text of the martyrology and to the second nocturn lessons of the breviary.

CONFESSIONS OF RELIGIOUS ON A
PARISH PILGRIMAGE

A religious house *iuris pontificii* is withdrawn from the pastoral care of the local parish priest. May the parish priest, nevertheless, validly and lawfully absolve the religious when they accompany him on a parish pilgrimage outside the diocese? (W. E.)

REPLY

Canon 464, §1: *Parochus ex officio tenetur curam animarum exercere in omnes suos paroecianos, qui non sint legitime exempti.*

§2: *Potest episcopus iusta et gravi de causa religiosas familias et pias domos, quae in paroeciae territorio sint et a iure non exemptae, a parochi cura subducere.*

Canon 519: *Firmis constitutionibus quae confessionem statis temporibus praecipiant vel suadent apud determinatos confessarios peragendam, si religiosus, etiam exemptus, ad suae conscientiae quietem, confessarium adeat ab Ordinario loci approbatum . . . confessio . . . valida et licita est. . . Cf. also canon 522.*

Canon 873, §1: *Ordinaria iurisdictione ad confessiones excipiendas . . . pro suo quisque territorio Ordinarius loci, et parochus aliique qui loco parochi sunt.*

Canon 881, §2: *Qui ordinariam habent absolvendi potestatem, possunt subditos absolvere ubique terrarum.*

i. Since the exemption of persons within his territory limits the parish priest's rights and duties, it will be necessary to establish beyond all dispute that the local Ordinary has withdrawn them from parochial jurisdiction. In many instances in this country, where a religious house has its own chaplain, it is assumed as a matter of practical convenience that the chaplain will function therein instead of the parish priest; but this prac-

tical arrangement does not imply exemption with all its consequences, unless the Ordinary has expressly so decreed. Elsewhere the practice of expressly exempting religious houses from parochial jurisdiction is fairly common.¹ If the house is certainly exempt the parish priest enjoys no jurisdiction therein, except what is conceded by the common law in given instances: he may, for example, hear the confession of any religious within the terms of canon 519; or he may administer confirmation to the dying.²

ii. If the house is not exempt, the religious being subject in principle to the jurisdiction of the parish priest are on much the same footing as other parishioners in regard to canon 519. When outside the diocese they may use the faculty of this canon and go to confession, not only to any priest approved by the local Ordinary, but also to their own parish priest who enjoys ordinary jurisdiction over them from canon 881, §2.

In the case, however, of religious exempted by the Ordinary from parochial jurisdiction, and *a fortiori* of those who may be exempted by a papal privilege, the matter is not so clear. They may certainly be lawfully and validly absolved by the parish priest within the parish in which the religious house is situated, since he comes within the clause "*ab Ordinario loci approbatum*" of canon 519; with equal certainty they may be absolved outside the parish, but within the diocese, if the parish priest enjoys the usual delegated faculties throughout the diocese. Outside the diocese it might appear that the parish priest has no jurisdiction over them, unless delegated by the local Ordinary, since they have been withdrawn from his jurisdiction. Schaefer solves the point as follows: ". . . etsi non esset delegatus, non videtur improbabilis sententia, quae etiam hoc in casu tenet prae laudatos Religiosos absolvi posse, cum in favorabilibus radicalis potestas parochi non sit destructa, practice autem sententia fiat certa vi can. 209".³ The reasons for this view which we think may be accepted are not explained, but we imagine them to rest on the wish of the Church in modern times to facilitate the confessions of religious; a liberal interpretation

¹ Cf. *Collationes Brugenses*, 1948, p. 23.

² *Spiritus Sancti*, 14 September, 1946; *THE CLERGY REVIEW*, 1947, XXVII,

p. 57.

³ *De Religiosis*, § 417.

of this wish preserves the radical ordinary jurisdiction of the parish priest in absolving religious, even though in other respects they have been withdrawn from his care.

PAROCHIAL VESPERS

Except in large parish churches the singing of vespers correctly according to the Ordo is too difficult. Would it be considered gravely unliturgical to sing Vespers of Our Lady every Sunday, with all the ceremonies normally accompanying solemn vespers? (L.)

REPLY

Mediator Dei, 20 November, 1947: Prisca aetate frequentiores christifideles horariis hisce precibus aderant; sed hoc pedetemptim exolevit, atque ut modo diximus, in praesens earum recitatio clero solummodo ac religiosis sodalibus officium est. Nihil igitur districto iure laicorum ordini hac in re praecipitur; verumtamen summopere optandum est, ut horarias illas preces recitando vel canendo, actu participant, quae diebus festis sub vesperum in sua cuiusque curia habeantur. Enixe vos vestrosque adhortamur, Venerabiles Fratres, ut pia haec consuetudo in usu esse ne desinat, utque, ubicumque obsolevit, iterum pro facultate effecta detur. Quod tum procul dubio salutaribus cum fructibus fiet, cum vespertinae laudes non solum digne ac decore persolventur, sed ita quoque ut variis modis christifidelium pietatem suaviter alliciant.

S.R.C., 29 December, 1884, n. 3624.12: Quaeritur utrum in ecclesiis mere parochialibus, ubi non adest obligatio Chori, Vesperae, quae ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debeant Officio diei ut in Breviario; an desumi possint ex alio quolibet Officio ex. gr. De SSmo Sacramento, vel de Beata Maria Virgine? *Resp.* Licitum est in casu Vesperas de alio Officio cantare; dummodo ii qui ad Horas Canonicas tenentur, privatim recitent illas de Officio corrente.

i. An earlier reply of the Sacred Congregation, 26 September, 1868, n. 3180, refused to tolerate sung votive vespers of Our

Lady on Sundays and feasts in the chapel of nuns whose rule required them to recite Our Lady's office, though possibly the refusal had chiefly in mind the petitioner's proposal that the celebrant should be vested in a cope. The reply n. 3624 settles the matter in substance and most of the modern writers quote it and are either silent about the earlier one, or else deduce from it that the use of a cope and the incensation of the altar¹ are not permitted at a sung votive vespers.² It is clear from the rubric of the breviary at the beginning of the Little Office of Our Lady that the antiphons are not to be doubled. Sung votive vespers of Our Lady carried out with these modifications are perfectly in order.

ii. The most impressive thing, however, in sung Vespers is the incensing of the altar by the celebrant vested in cope, especially if he is accompanied by assistants in copes. It seems to us that these added solemnities are not a serious departure from the rubrics of votive vespers and could be tolerated on Sundays in parish churches. The Holy Father urges this liturgical office to be performed in such manner as to arouse the devotion of the people, and a recent private reply of the Sacred Congregation to an Italian Cecilian Association³ not only tolerates but very warmly approves a suggestion for vespers in a simplified form, for example the Common instead of the Proper for all Offices of Saints, since this would encourage the active participation of the laity. The idea is that one can only gradually reach perfection in such matters, and by permitting a simplification the way will be smoothed towards a correct and perfect performance of the rite according to the calendar and rubrics. It is quite clear that the Cecilian Association had in mind solemn vespers with incensation of the altar, for bearing in mind n. 3624.12 there was no need to seek a directive about singing votive vespers with the modifications indicated above in (i). The rite of Sunday vespers, with the lengthy concluding psalm and several commemorations perhaps, is a rather formidable proposition, and is unlikely to attract the people towards liturgical offices. However, if a parish priest is dubious about encouraging the liturgy in an unliturgical manner, he

¹ Cf. n. 3844.2.

² *Ephemerides Liturgicae*, 1949, p. 326.

³ *L'Ami du Clergé*, 1925, p. 735.

may either have sung vespers of Our Lady as in (i) or obtain the Ordinary's sanction for performing the rite with all the usual solemnity.

SERVER AT CONVENT MASS

In convent chapels a religious usually answers at Mass. Is this permissible even on exceptional occasions when it is possible to have a male server? (C.)

REPLY

Canon 813, §1: *Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat.*

§2. *Minister Missae inserviens ne sit mulier, nisi, deficiente viro, iusta de causa, eaque lege ut mulier ex longinquo respondeat nec ullo pacto ad altare accedat.*

De Defectibus, X, 1: . . . si non adsit clericus, vel alius deserviens in Missa, vel adsit qui deservire non debet, ut mulier.

i. Whilst sustaining the rule requiring a male server as the normal and correct procedure, the law and the commentators thereon have in recent years become progressively lenient in defining the kind of reason, cause or necessity justifying the use of a woman to answer the responses, and this fact must be remembered when weighing more ancient texts, as that in *De Defectibus*, X, 1. The list of things in this chapter includes the necessity of reciting Matins and Lauds before Mass, which it is now commonly agreed is not a precept.

The kind of reason which justifies the use of a woman server is something less than grave necessity. A reply *S.R.C.*, 4 August, 1893, requiring the necessity to be grave was not included in *Decreta Authentica*, and was indeed effectively revoked a few months after its issue.¹ Moreover the replies, nn. 2745.8, and 4015.6, which require necessity, though referred to amongst the sources of canon 813, §1, are not incorporated in the canon itself; a just cause is something less than necessity, and the writers agree in defining this cause generously, though always

¹ Cappello, §702, n. 7; Many, *De Missa*, §139.

on the supposition that there is no male present who is able and willing to serve.

ii. Cappello is even more lenient than the majority of writers: "In oratorio seu sacello religiosarum, i.e. pia domus mulierum, huiusmodi causa iusta semper haberi censetur. Imo congruentius est, ut ibi Missae respondeat ex longinquo mulier, quam ut vir inserviat, saltem generatim loquendo."¹ His meaning seems to be that, even though there is a male willing and able to serve, it is more fitting as a general rule that a religious should answer the responses at Mass in a convent chapel. This is certainly a common practice or outlook, and priests may rely on Cappello's teaching for its justification. In our view it is incorrect, for the canon keeps distinct the two clauses "deficiente viro" and "iusta de causa", and the just cause comes into operation only when there is no male present who is able and willing to serve. A careful search has not revealed any other commentator supporting Cappello's opinion, but it is not, we think, affected adversely by the recent Roman instruction² which is concerned with reprobating the custom of celebrating Mass with no server at all.

E. J. M.

ROMAN DOCUMENTS

CENTENARY OF "LA CIVILTÀ CATTOLICA"

AD. RÉVV. PATRES SODALES SOCIETATIS IESU, QUI IN COMMENTARIOS CONSCRIBENDOS "LA CIVILTÀ CATTOLICA" INCUMBUNT: SAECULO EXEUNTE AB IPSO COMMENTARIO INITO (A.A.S., 1950, XLII, p. 391).

PIUS PP, XII

Dilecti filii, salutem et Apostolicam Benedictionem.—Vix undecimus elapsus est annus, ex quo in ipso limine Nostri Pontificatus litteras vobis olim amplissimas et benevolentissimas dedimus, quibus nonagesimi anni cursum a commentariis vestris feliciter inchoatum gratulabamur; ac iam nova Nobis causa occurrit, qua vos hisce

¹ Loc. cit.

² S.R.C., 1 October, 1949; THE CLERGY REVIEW, 1950, XXXIII, p. 118.

litteris alloqui quodammodo iubemur, tanto gravior tantoque sollemnior quanto rei ipsius natura facile demonstratur.

Considerantibus enim Nobis quam raro factum sit ut commentariorum vita in hac humanarum rerum vicissitudine plenum aevi centenarii curriculum emetiatur, ut prope unicum potius quam singulare munus omnipotentis et benignissimi Dei huc proveci celebrare possitis, peropportunum visum est ut, plurimis undequaque vobis gratulantibus ac faustissima quaeque adprecantibus, apostolica vox ipsa accedat, quo magis magisque manifestum omnibus pateat, quam intento animo quantoque studio haec Apostolica Sedes operam vestram prosequatur.

Neque propositum Nobis est ea omnia hic commemorare quae passim his diebus a plurimis viris, nec tantum catholicis, sunt de vobis merito praedicata; qua integritate et constantia commentarii vestri sinceram sui naturam primaevamque formam hactenus servaverint; quo studio, qua religione, germanam doctrinam catholicam professi sint et huius Sanctae Sedis iura acriter defensaverint; quam merito laudem illam sibi semper ab omnibus conciliaverint, quam sanctae memoriae Pius X Decessor Noster olim eis ominatus est, ut scilicet "omnes ephemeridum sincere et integre catholicarum scriptores exemplum in eis sibi propositum habere". Iuvet profecto tot doctorum virorum memoriam repetere, vel qui huius operis fundamenta firma primum moliti sunt, vel qui subinde, sive scriptorum collegio adlecti, sive tamquam validi adiutores vobiscum cooperantes, per longam annorum seriem scribendo hoc inceptum amplificaverunt, quorum scilicet laudes haud interierunt, quippe qui multi in sua quisque provincia facile summi exsistimati sint, ac fructus laborum luculentissimos quasi uberrimam segetem rerum et doctrinae omnis generis in quadrigentis fere commentariorum voluminibus conditam omnes mirantur. Nobis praeterea gaudio est accipere vos quam primum amplissimum ac bene digestum indicem typis proposituros esse in publicum, ut omnibus ea promptior et facilius pateat consulentibus.

Laudes et plausus ob tot tantaque sapienter scripta feliciterque gesta a nullo Decessorum Nostrorum sunt vobis desiderata, quae hic iterum volumus confirmare; at praeteritis meritis nuper non minoris laudis aliud accessit, cum novos erroris surculos late e mala stirpe "totalitarismi" quem dicunt, erumpentes magna sedulitate et industria retudistis et reseuistis, et nedum vos ipsos ea labe infici passi sitis, at ceterorum animos impigra opera immunes servare vel purgare studuistis; quo quidem felicissime factum est ut nullum doctrinae caput vel mutatis temporibus abdicare visi sitis, et Deo bene iuvante in omnium ephemeridum et commentariorum obitu, unici

prope superfuertis, et ab omnibus denique viris, qui mentis praeiudicatae non essent, observantiam et honorem et quasi admirationem vobis conciliaveritis.

Viget igitur et viriditate quadam intactae iuventutis commentariorum vestrorum vita pollet, nec post centum annorum spatium senescere tandem exsistimari potest, ut ipse lectorum numerus praedicat, qui non maior vel florentissimis primaevis annis extitit, et frequens amicorum fautorumque cohors cum laicorum tum ecclesiasticorum, qui notitiam vestri et studium latius usque propagare, contendunt. Non enim id, quod olim in ipso exordio intendebatis, ut civitatis vere catholicae formam adsereretis iuraque vindicaretis iam obsolevisse et quasi ex acie cessisse quis putet, cum publicis institutis ubique concussis et paene labantibus acrior in dies urgeat necessitas novae civitatis formae proponendae et instaurandae, quae firmitatem suam ex Deo ex christianisque principiis hauriat; quod quidem ut multi alii, scriptis libris editisque commentariis et ephemeridibus, strenue nunc praestant, sic vos in primis ex instituto vestro hactenus omni opera fecisse scimus semperque facturos esse confidimus.

Quamobrem quaecumque in hac re olim Decessores Nostri primum constituerunt et iterum iterumque sanxerunt, ut in alma Urbe collegium scriptorum Societatis Iesu esset quod legibus suis viveret et peculiaribus statutis regeretur, haec eadem Nos Ipsi ut olim confirmavimus, sic libenter rursus confirmamus approbamusque, vehementerque optamus omnes huic operi, ut Nobis carissimo, favere subsidiumque praebere suum, ii nominatim qui de ipsa Societate vel aptos scriptores vel scriptorum adiutores identidem collegio vestro conscribere debeant.

Vos autem, filii dilectissimi, pergite ea facere quae hactenus fecistis et bene coeptum cursum naviter tenete, scientes illi vel maxime vos esse probatos, cui probari unice semper desideraveritis. Atque adeo huius instituti forma, quam a Romanis Pontificibus accepistis, sancte religioseque servata, novae vitae saeculum, quod aureum vere vobis futurum precamur, bene auspicato ingredimini. Deus autem omnis gratiae operam vestram et labores usque fortunet, et vota perficiat, quae Ipsi pro vobis plenissima nuncupamus, dum divinorum munerum auspice Nostraeque benevolentiae testem vobis vestrisque adiutoribus, amicis, fautoribus, densissimoque lectorum agmini, Apostolicam Benedictionem ex animo impertimus.

Datum Romae, apud Sanctum Petrum, die xii mensis Martii, anno MDCCCL, Pontificatus Nostri duodecimo.

FEDERATION OF CATHOLIC UNIVERSITIES

FOEDERATIO CATHOLICARUM STUDIORUM UNIVERSITATUM CONSTITUITUR (A.A.S., 1950, XLII, p. 385).

PIUS PP. XII

Ad perpetuam rei memoriam.—Catholicas studiorum Universitates, insignes doctrinae sacrae altiorumque humanarum disciplinarum sedes, Sancta Mater Ecclesia, divinae veritatis magistra ac tutrix, per totum fere orbem condidit, ne, tot repentibus erroribus, tot scholis cum Dei religionisque neglectu vel contemptione institutis, studiosa discipulorum soboles deciperetur et ingentia pateretur animarum detrimenta.

Eadem ergo provida Mater abhinc quindecim praesertim lustra, quibus ad defectionem a Summa Veritate improbe et infense est incitatum usquequaque, omni ope enixa est ut haec scientiae rectique cultus plantaria quam maxime promoveret, virtutibus christianis informaret atque, supremo suo magisterio firmiter inhaerentia, iurium Dei vindicandorum valida efficeret praesidia hominumque tenebris obvolutorum perfugia salutis.

Igitur hae Catholicae studiorum Universitates, inter tot temporum ac rerum difficultates a Sancta Sede excitatae, tardius quidem quod ad numerum, augescebant ac maiores in dies colligebant vires, adeo ut iam totum terrarum orbem rutila luce collustrent; haud secus ac "granum sinapis . . . quod minimum quidem est omnibus seminibus; cum autem creverit, maius est omnibus oleribus et fit arbor ita ut volucres caeli veniant et habitent in ramis eius" (Matth. XIII, 32).

Maximis ergo hisce studiorum domiciliis tam feliciter propagatis, perutile visum est ut eorum magistri et alumni in communem quandam consociationem coalescerent, quae, Summi Pontificis, utpote omnium Patris et Doctoris, auctoritate suffulta, collatis consiliis iunctaque opera lumen Christi impensius diffunderet ac dilataret.

Quocirca factum est ut anno 1924 duodeviginti Athenaea Catholica, fel. mem. Pio Pp. XI, Decessore Nostro, probante amplissime ac benedicente, foedere sociarentur eo consilio ut eorundem Rectores una cum professoribus aliisque ab ipsis delegatis, sollemnes conventus per temporis intervalla agentes, ea pertractarent negotia quae ad praecelsum eorum finem communiter provehendum maxime utilia forent et accommodata.

Nunc vero, immanissimo confecto bello, inter ea quae ad pacem

caritatemque inter homines conciliandam ac firmandam conferunt, perquam opportunum habendum est, si omnes totius orbis Catholicae studiorum Universitates in magnam foederationem conveniant.

Quibus omnibus mature perpensis, Venerabilis Frater Noster Iosephus Sanctae Romanae Ecclesiae Cardinalis Pizzardo, Albanensis Episcopus ac Sacrae Congregationis de Seminariis studiorumque Universitatibus Praefectus, precibus Nos adiit ut memoratam Athenaeorum Catholicorum foederationem constituere dignaremur. Nos autem, qui nihil antiquius habemus quam ut bonis studiis uberiora addamus incrementa et doctrinae Catholicae latiore ubique pandamus viam, huiusmodi vota libenti animo censuimus excipienda.

Itaque praesentium Litterarum tenore perpetuumque in modum, ex certa scientia ac matura deliberatione Nostra atque de Apostolica potestatis plenitudine, *Catholicarum studiorum Universitatum foederationem* erigimus et constituimus, quae complecti valeat Athenaea quae vel Sancta Sedes ipsa per orbem canonice erexit erigetve in posterum, vel tamquam ad normam Catholicae institutionis directa eique plane conformata aperte agnoverit, omnibus privilegiis, iuribus et officiis personas, ad quas pertinet, cumulantibus simulque definientes ut ea ipsa foederatio statutis regatur quae a Sacra Congregatione Seminariis studiorumque Universitatibus praeposita, fuerint approbata. Contrariis quibuslibet minime obstantibus.

Haec edicimus, statuimus ac declaramus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; illisque ad quos spectant, sive spectare poterunt, nunc et in posterum plenissime suffragari: sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam, secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter, contigerit attentari.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die xxvii mensis Iulii, anno mcmxlix, Pontificatus Nostri undecimo.

De speciali mandato Sanctissimi
Pro Domino Cardinali a publicis Ecclesiae negotiis

GILDO BRUGNOLA
Officium Regens
Pontificiis diplomatibus expediendis

BOOK REVIEWS

The Origins of the Austin Canons and Their Introduction into England. By the Rev. J. C. Dickinson. (S.P.C.K., London. 20s.)

As will be seen from the title, Mr Dickinson has carefully delimited the scope of this learned work which is published for the Church Historical Society. Even at the present time, when so many mediaeval legends have been discarded, the origins of the Canons Regular has been the subject of a good deal of discussion. For centuries there were no clearly defined frontiers between the various categories of clergy, other than the monks, and the scantiness of reliable evidence often makes it virtually impossible to determine whether a particular body of clerics was secular or regular in any exact sense. The *Institutio Canonicorum* thus occupied a large and indeterminate field between the secular or parochial clergy and the monks, and has consequently been the order of the mediaeval Church most neglected by historians. From very early times there seem to have been numerous communities of clerks, whether serving cathedrals or other churches, who had adopted some measure of "the common life"—but in greatly varying degrees and conditions. Thus, an appeal to the Council of Aachen (816–17) or to the Rule of Chrodegang of Metz (d. 766) does not resolve the questions raised. Canons Regular in the specific sense known to the later Middle Ages are undoubtedly an outcome of the Hildebrandine Reform, and more particularly of the Lateran Council of 1059, and it was in the following centuries that words like *ordo*, *regularis*, *secularis*, *viventes communiter* became technical terms—generally as the result of litigation.

A great deal of interesting information will be found in Chapter II (The Twelfth Century) and Chapter III (Introduction and Expansion of the Order in England). Their rapid expansion took place under Henry I (1100–1135), largely through the favour of St Anselm, Queen Maud, and St Waltheof, though no English house ever obtained the influence and importance of St Victor (Paris), Arrouaise or Prémontré. Why were the Austin Canons so popular in England, where small houses of them were exceedingly numerous? Partly fashion, perhaps, for Benedictines, Cluniacs, Cistercians all had their day before the coming of the Friars. It may have been the English love of half-measures, for the Austin Canons were regarded not as monks with clerical characteristics but as clerks with monastic characteristics, or, as suggested by the late Egerton Beck, it was through a desire to make charitable foundations economically. Later on, the Mediaeval Church had fuller experience of the diffi-

culty of combining monastic life with pastoral work and had to legislate accordingly. Hence the discussions as to the extent to which the Austin Canons served their own appropriated churches, a point on which Professor Hamilton Thompson and the late Egerton Beck, a high authority on all that pertains to Canons Regular, took somewhat different views from the author.

An important aspect of the subject is, where exactly does St Augustine come in? Hence a very able study (Appendix I) of the various Rules formerly attributed to the Bishop of Hippo, and in Appendix II will be found the text of the Rule (*Regula Secunda* and *Regula Tertia*) as commonly used. Very useful for students are the lists of surviving English Augustinian cartularies and of the Independent Houses of Austin Canons in England, with the respective incomes and, wherever known, particulars of the foundation. Considering the great number of proper names and references and the very frequent quotations from mediaeval Latin documents, the work has been produced with remarkable accuracy.

The Life of Ailred of Rievaulx. By Walter Daniel. Translated from the Latin with Introduction and Notes by F. M. Powicke. (Nelson. 15s.)

THIS well-produced volume belongs to Messrs Nelson's admirable series of *Mediaeval Classics*, wherein each Latin text is faced page by page with the English translation and provided with a full apparatus of critical discussion, notes and references by an acknowledged expert. Sir Maurice Powicke has now expanded his *Ailred of Rievaulx and his biographer, Walter Daniel*, published in 1922, by presenting the whole text together with the *Epistola ad Mauricium*, and he has incorporated much additional information derived from the researches of the late Dom André Wilmart and of Professor David Knowles. The earlier work, consisting of the greater part of Walter Daniel's biography and an introductory essay, was itself reprinted from *The Bulletin of the John Ryland's Library*, and readers of THE CLERGY REVIEW will recall the charming essay, the first of a Procession of Saints, contributed by Father J. Brodrick, S.J., in 1946.

Of the Saint himself, the "dulcedo monachorum", we learn much more from the learned editor than from the *naïf* biographer. Ailred was with reason called the St Bernard of England though he was, it would seem, much nearer in spirit to St Anselm. He was at one of the centres of the great monastic revival of the twelfth century and he wielded an immense influence in England, not by commanding character or by striking intellectual attainments but by his benignant disposition and unceasing exercise of all the gentler vir-

tues. What he did beyond all question possess was a genius for friendship. Of this he was a far-shining exemplar in a rude age that needed it very sorely. His treatises, full of an exquisite tenderness, are among the sweetest flowers of the Middle Ages. He was said to have had two favourite words, *dulcis* and *jucundus*, and every man who had known him applied those words, with superlatives, to him.

It is impossible to speak too highly of the erudition and the care with which this text has been edited. In a hundred pages of Introduction Sir Maurice Powicke has covered every aspect of the subject and the very numerous notes contain a wealth of knowledge which bears witness alike to a brilliant development of mediaeval studies in England and to the invaluable contributions made thereto by Sir Maurice throughout a long and distinguished career.

Le Cardinal Mindszenty. Par R. P. Jérôme Szalay, O.S.B. (Mission Catholique Hongroise, Paris. 250 francs.)

WRITTEN with the object of enlightening the French public, this volume is dedicated to Mgr Beaussart, Archbishop of Mocissos. The prelate's reply, in the form of the usual *Lettre-Preface*, acknowledges that such a work was indeed required in France where very few are in a position to obtain real information about Hungary and where many have already been misled by mendacious propaganda and cunningly insinuated suspicion. The book is not a biography of the Cardinal nor a narrative of his "trial". It is in part a general discussion of the lamentable situation of the Hungarian people in the power of Russia as the outcome of the Second World War. Père Szalay does not hesitate to assert plainly that the peoples of Central Europe were simply handed over to the Russians by those who attended the conferences at Teheran, Yalta and Potsdam. This was as disastrous for the people of Hungary as for those of Poland, because, 70 per cent of the Hungarians being Catholics, it meant that the great majority of the population was immediately subjected to persecution. In 1947 the Cardinal was asked if he thought that the Allies would take steps to rescue him. He replied that he knew they would not.

The core of the book is an examination of the various charges brought against the martyr-Cardinal. According to his enemies, he was "a reactionary", he "interfered in politics", he was a royalist, a war-maker, a Nazi (and more or less a German), an anti-Semite, an enemy of Land Reform, and had objected to the suppression of the Catholic schools. Each of these accusations is discussed in turn

and at some length by Père Szalay who has no difficulty in demonstrating their falsity or even, in some instances, their absurdity. For example, the Cardinal was declared to be a fanatical adherent of the Habsburgs and, at the same time, of Horthy. So far from being anti-Semite, he tried hard to help the Jews and could have done more for them had they not, for their own reasons, purposely abstained from taking out Hungarian nationalization papers and passports. So far from speaking his native language with a German accent he could hardly speak any German at all; yet this falsehood was repeated by *The Times* correspondent who attended the trial. The hatred of the Communists needs of course no explanation; but the real reason for the hatred in other quarters was that his fearless voice broke the treacherous and interested silence in which it was intended that the Russian proceedings should be enshrouded. For this he could not be forgiven by all the "bad Christians", by Westerners who have virtually relinquished Christianity, and, it may be added, by certain others who make a profession of their worship of the Word of God.

Dictionnaire d'Histoire et de Géographie Ecclésiastiques. Fascicule LXVI: Cashel-Catulensis; LXVII: Catulinus-Ceuta University of Louvain. (Paris Letouzey et Ané. 425 francs each.)

THIS great work of erudition, planned by the late Cardinal Baudrillart when Rector of the Institut Catholique de Paris and now edited at Louvain, has already reached the eleventh volume. Each of these two fascicules in imperial octavo contains about two hundred and fifty closely printed columns and the bibliographical matter is still more condensed. As will be expected, there are many great names in the list of some fifty contributors to these two fascicules, for the enormous monument of learning is being built up by scholars all over Western Europe. Some idea of the thoroughness of the research can be formed by finding here the biographies of eight princes bearing the name of Casimir, and of fourteen martyrs, confessors and bishops named Cassian: St John Cassian, the fifteenth in the series, has thirty columns while Cassiodorus has sixty—both articles from the pen of Dom M. Cappeluyens of Mont-César, Louvain. But while entries like those indicate the scale of the work, its minute exactitude can perhaps be better understood by the accuracy with which, for instance, no fewer than twelve martyrs named Castus and four named Celsus are all distinguished from one another. Needless to say, the same precision is to be found with the eleven saints who bore the name of Catherine, with the nine Celestines or the two

Cesarini. Famous cities and episcopal sees naturally receive full and proportionate treatment. One would wish to have here the whole article on Cashel, instead of merely the last paragraph; but we have the seven cities called Caesarea, and the list with dates of the bishops of Cesena from Natale, c. 560 to the prelate who was enthroned in 1946. It so happens that there are not many entries about England in these two instalments, but there is an informative article by Dom J. Warrilow, O.S.B., on the ancient Saxon abbey of Cerne in Dorset.

It is always possible to find views and ideas as well as mere factual information in a great dictionary and here if anywhere the reader will quickly discern the lineaments of modern criticism. For example, the learned Chanoine Bardy, of Dijon, discusses two famous legends—those of St Cecilia and St Catherine of Alexandria. In his article on the latter we meet with the curious and interesting hypothesis that the real basis of the legend is the story of Hypatia, thus metamorphosed into a Christian martyr. An exceedingly valuable piece of mediaeval history is supplied by R. P. Roger Mols, S.J., on Celestine III and even more so on Celestine V. Readers will also turn with curiosity to the biographies of Pierre Cauchon, Bishop of Beauvais, and Zanone di Castiglione, Bishop of Lisieux and Bayeux, so well known for their part in the condemnation of St Joan of Arc.

J. J. D.

Benedictine Peace. By Dom Idesbald Van Houtryve. Translated from the French by Leonard J. Doyle. Pp. 325. Price \$3.50. (The Newman Press, Westminster, Maryland.)

THE late Dom Leclercq once told the present reviewer that it is impossible to ascertain when and how PAX came to be regarded as the motto of the Benedictine Order. That it very happily describes the spirit, or what one may call the atmosphere, of a Benedictine house will readily be granted both by its inmates and perhaps even more so by such guests as are able to spend a few days within its walls and who may be said to be particularly sensible to imponderables. But it would be a great mistake to view an abbey and its grounds—spacious though they be—as a kind of oasis or pleasant retreat where a picked company of fortunate mortals are able to spend pleasant days in refined leisure. True, in one of the hymns on the feast of St Benedict we sing

Pax ubi nullo requiesque gliscit
Mixta pavore.

This may be true of Arcady, but it is not St Benedict's notion of his monastery, nor is it that of his sons. In the mind of the Patriarch of the West, the Father of Europe, as Pius XII styled him, the monastery is not so much a peaceful retreat as a workshop where a man is given a number of tools with which he must work out his sanctification (Rule, Chapter IV), or an armed camp where soldiers are trained and equipped for battle under the leadership of Christ the true King (Prologue to the Rule). However, neither toil in the workshop nor warfare with the shining weapons of obedience (Prologue) affects the peaceful atmosphere of the house since peace is the fruit and reward of precisely such effort. The monastic life is a well-ordered life, hence a peaceful one since peace is simply the security of order. First in order comes the "work of God", Benedict's wonderful expression for the Divine Office. The long hours of prayer, public and private, holy reading, work done not under pressure of a machine, but under the gentle coercion of obedience, fraternal charity and an ardent love for God—these are the sources and the ingredients of Benedictine peace. This peace can and should be enjoyed by all men of good will, whatever their condition, though obviously so lofty an ideal is far more easily attained in the relative isolation of a monastery.

The book under review describes successively the sources of peace, the house of peace, viz. life in the monastery, the works of peace, under the headings of prayer, asceticism and work. The author's reflections are prompted by and based upon the Holy Rule and are thus a brief commentary upon it. The chief value of the work lies in the very numerous footnotes which, while they betray the author's wide reading, indicate where the reader may himself look for further instruction. The book will be helpful and provide matter for meditation, but this reviewer must confess that it has somewhat disturbed his Benedictine peace because of his inability to bestow unqualified praise on it—at least as it appears in its English dress. Whatever the merits of the original French may be, the translation is pedestrian, involved and in places unintelligible until one retranslates the text into French. On page 192 we read "penance must be conceived in function of prayer". This conveys nothing to the reader ignorant of French: "in function" is not the same as "*en fonction*"—an all but untranslatable expression. In connexion with the controversy about monastic studies we are told (p. 224) that "the solitaries of the Thebaid did well to *pass it up* (viz. study)". This does not make sense until one remembers that the French must be "*s'en passer*". On page 211 there is a paragraph which makes very odd reading. Surely "a Benedictine work" need not be "long-

winded"! Here the French original must evidently have "oeuvre de longue haleine". Many, indeed, are the pitfalls of translation: *experto crede!* It is regrettable that the translator did not shake himself more free of the French original and that he did not submit his work to a thorough revision. Though the book is no outstanding contribution to Benedictine spiritual literature, many, especially Nuns and Benedictine Oblates, will derive much profit from its perusal. But it should be read in small instalments.

E. G., O.S.B.

I Spied for Stalin. By Nora Murray. (Odhams. 9s. 6d.)

Why I Escaped. By Peter Pirogov. (Harvill. 12s. 6d.)

BOTH of these authors spied for Stalin. Mrs Murray was set to spy on foreign diplomats in Moscow, while Mr Pirogov was caught up in the network of the Special Section of the Air Force and spied on fellow members of his squadron. Here the similarities cease. Mrs Murray belonged to the aristocracy of the new Russia, as her father was a chief of the Secret Police, and until he was purged she enjoyed the cushioned life of the ruling class. Eventually she fell in love with one of her "victims", married him and was one of the fortunate "Soviet wives" who got out of Russia, though not without almost incredible and quite hair-raising adventures. One cannot help suspecting that an already highly coloured narrative has been gilded a little, but it is worth reading for its sheer suspense. However, it is more than a "thriller", for the story of the sufferings of Nora Korzhenko and her family after their father's fall from grace is terrifying in its grimness. Where Mr Pirogov reacted by thinking of justice and other abstractions, the woman's heart was filled with compassion and the thought of relieving immediate suffering.

Mr Pirogov was a navigator in the Soviet Air Force and together with a pilot planned to escape to the American Zone of Austria. This they did in October of 1948. He is a product of the Soviet system, born five years after the Revolution and brought up in the Communist ethos. The description of his growing doubts, which were strengthened when he saw what had happened to his own part of the country, has the ring of truth and shows how the instincts of human nature will break forth in spite of every effort being made to stifle them. Even the conditioned Soviet man has the law of nature engraved on the fleshly tablets of his heart.

The fate of Pirogov's companion poses a problem which has not been faced sufficiently. His history after arrival in the U.S.A. illustrates Dr Erich Fromm's theory of "the fear of freedom". Making

choices, being left to his own devices, having the responsibility of living without orders from above—all this was too much for him and he applied for a Soviet passport and returned to the U.S.S.R. In some ways this incident is even more terrifying than the (no doubt authentic) account of inhuman cruelty, beatings and stupidity which is a regular feature of such glimpses behind the Iron Curtain. The dark forces that are abroad warp men's minds as well as their bodies. It is the duty of everybody to read books like these in order to inform themselves of the true facts of Soviet conditions.

Mission to the Poorest. By M. R. Loew, O.P. With an Introduction and Epilogue by Maisie Ward and a Foreword by Archbishop Cushing. Pp. vi + 184. (Sheed & Ward. 10s. 6d.)

INTEREST in the new methods of the apostolate in France does not slacken and this book is a welcome addition to the literature in English dealing with those fascinating experiments which are generally grouped under the activities of priest-workers. For Fr Loew was a priest-worker. He became a priest-worker not because he was attracted by an idea but because, faced with the reality of the conditions of the dockers of Marseilles, it seemed to him the only thing possible. As a member of the *Economie et Humanisme* group he was sent by his superior to study "fats and oils". After a week "I concluded it was no good wasting time on paper theories: the thing to do was to buy an overall on the old-clothes market, get a job like everyone else, and then, at the end of the day's work, go off and live with the very dregs of the population—the dockers on the ports."

His work in Marseilles produced two books. The first of these, *Les Dockers de Marseille*, is a masterpiece of social analysis, taking into account the social, racial, economic and anthropological factors which had moulded the system, and concluding with practical suggestions for structural reforms which would hinge on the decasualization of dock work. His second book, *En Mission Proletarienne*, here translated, and competently translated, by Miss Pamela Carswell, describes his life in the slums of Marseilles with a wealth of human understanding and Christian compassion, but at the same time with the unsentimental eye of a competent sociologist. There is a description of the Residence, where a small community of laypeople was set up to provide "a centre for material services, in order gradually to improve social conditions and raise the standard of living". The story of the development of this tiny cell of the Mystical Body in the midst of proletarian godlessness leads on to a discussion of the con-

clusions to be drawn with regard to the missionary apostolate itself. Here Fr Loew makes the important point that all such work must begin "by analysing as accurately as possible the essential features characterizing the great urban centres and their repercussions on the lives of the men and families living there".

It is thus with understanding that one approaches the epilogue where Maisie Ward describes "Père Loew—Parish Priest". Here, all too briefly, we are told what a missionary parish, manned by two Dominicans, a Jesuit and a secular priest, means in practice: how it adapts itself to the conditions and culture of the people, and how out of the treasure-house of the scholar whose learning is of the kingdom of heaven both new and old things are brought, in order that the Gospel may be preached to the poor of the twentieth century in the idiom of the twentieth century.

JOHN FITZSIMONS

Religions of the Far East: Their History to the Present Day. By G. C. Ring, S.J., A.M., S.T.D. Pp. x + 350. (Bruce Publishing Co., Milwaukee. 1950. 6 dollars.)

FR RING is professor of Theology and of the History of Religion in St Louis University, and his book is introduced by Fr Husslein, General Editor of the Science and Culture Series. Fr Ring has chapters on China, Japan, India, Buddhism and Islam, and, so far as we can judge—while claiming no competence to pass verdict upon details—he gives a very fair account of the history of the great oriental religions without being dogmatic about their origins. We are surprised he did not say more about Persia; though it may not belong to the "Far" East (nor, after all, does the beginning or (even now) the whole of Islam); so much that was really far-east came west by way of it, for example, a great deal of the cult of Mithra, though no doubt the influence of that cult was enormously exaggerated a generation ago. He does, I think, indicate how tremendously important it is that "we" (by whom he very rightly means—at least, *not* least!—America!) should understand the states of mind that "we" westerns encounter in the East. He makes it quite clear, e.g. how neither the Buddha nor Confucius consented to define anything ultimate, in either direction—origin or end. Their aim was "practical", rather like the later Stoics—how to live in peace in so horrible (we, anyhow, might use that adjective) a world. "Life is painful. Why? Because of Desire. Get rid of Desire, and you enter into Nirvana (whatever that may be)." So, really, Buddha. He also makes it clear how we must approach the Orient with a quite "un-

scholasticized" mind. (I once was told by a convert-Brahmin that Brahminism didn't suggest that "hereafter" one would lose "personality", but only "individuality". I asked if an "eddy" would serve as example. There *was* an eddy, or you couldn't talk about it. But, after a while, there isn't. Yet there is the same amount of water, and of force. He said that "it would do very well as an illustration". But then, so many Orientals prefer illustrations to "our" definitions! We talk about creation: "they" like to say: "The Lotus rose from the Sea, expanded, shrank, and withdrew itself"—this allusion is mine, not Fr Ring's, though I think he would not reject my reminiscence.) This is one reason why I wish Fr Ring had spent less time over the history of ancient oriental cults (after all, Mr C. Dawson has done that, linking them up with spiritual "culture" generally) and more about the prospects of the actual condition of the "East" under the shock of Western (not only Russian) materialism. Thus I know for certain that Japan was about to give in *before* the dropping of the atom-bomb, but that it was resolved that the war should be "kept going" till the bomb should have been dropped. I know this from a man involved in the dropping of it. My only point in mentioning this is that what matters so dreadfully to all of us (and, of course, our Missions) is, what can happen *now*, e.g. in Palestine, or even if we look no farther, to Pakistan-India. We are confronted with a *muddled mind*, mixed of an ancient mind almost unintelligible to us, and a modern one, repugnant to us. I wish Fr Ring had said much more about the "present day", though it was necessary to know all that he says about past days. His bibliography is colossal, but we are rather anxious since it includes (and he even quotes) Fr Cole-ridge, S.J., who is now quite useless about either the Life or the Letters of St Francis Xavier. The Introduction and the publishers rather stress his "humour". He is said to be a "Damon Runyon gone scientific". Mr Damon Runyon made me chuckle quite a lot, but I don't see that Fr Ring's colloquialisms remind me of him. "Progency" (p. 112) may be a misprint for "progeny": but we cannot like to "unjell" (p. 126), nor to have "a go at meditation" (p. 115), nor to hear that sinister influences were stymieing Xavier's work in Portuguese settlements, though the fact, alas, is all too true. But all this is an affair of taste, and this book ought to be of very high value in America, and also to any of us who would like a corroboration of Dawson.

C. C. M.

Moments of Light. By Dom Hubert van Zeller. Pp. xi + 183. (Burns Oates. 7s. 6d.)

THIS is a series of short, but concentrated essays—the author calls them notes—rarely more than a page in length, written lightly and pleasantly on prayer (chiefly contemplative prayer) and a variety of subjects which have some bearing on the life of prayer. A preponderant number deal in one way or another with the dark nights of sense and spirit. The essays have the attractive personal touch which is a noteworthy feature of all Dom Hubert's writings; he conveys the impression of a director having a friendly talk, or writing a friendly letter to a disciple; and he is a director full of wisdom, prudence and helpful knowledge.

Occasionally he gives a Latin quotation without translating it. This must mean some loss to the general reader.

We Work While the Light Lasts. By Dom Hubert van Zeller, O.S.B. Pp. x + 166. (Sheed & Ward. 7s. 6d.)

"SAINTS do work unselfishly from morning till night (and it will be the main purpose of this book to get people to do the same)." So the author writes in the first of the forty-odd fairly short essays which make up his book. They are all brightly written, as befits one trained in much retreat-giving and spiritual letter-writing. There is a unity running through them, not merely the kind of general unity which the aim of encouraging unselfish work gives, but also the unity of a problem tackled on various sides and under various aspects. It is the problem of human relationship, not so much with the people we do not like, as with those we do. Hence the author discusses the happiness and discipline of work, sin, understanding and misunderstanding, marriage ideals and difficulties, security, perseverance in faith, work, prayer and everything, simplicity, giving and so on. Father van Zeller writes aptly and to the point and always in a spirit of kindness and encouragement.

Famine of the Spirit. By Dom Hubert van Zeller. Pp. viii + 171. (Burns Oates. 7s. 6d.)

THIS is a book of fragmentary thoughts on the spiritual life, culled from the author's spiritual note-books, old diaries, retreat matter and other papers. A number of them deal with our difficulties in abnegation, mortification, temptation and so on. Others deal with the more positive aspects and elements of the interior life, such as Christ as term and source, contemplation, the Mass, divine and human love, etc. The author indicates that his purpose is rather to

stir up in souls the love of God than to issue directives about it. Those who are familiar with the writings of Fr van Zeller will recognize his hand here: lightness of touch, skill in constructing situations, a feeling for reality. He wishes to bring to souls consolation and reassurance. The quiet strength of his thinking and the impression of experience which he conveys should do much to achieve this aim.

The Good Duchess Joan of France. By Ann M. C. Foster. Pp. vi + 147. (Burns Oates & Washbourne. 8s. 6d.)

JOAN OF FRANCE, later, on the advent of the Bourbon dynasty, known as Joan of Valois, was the second daughter of King Louis XI and Charlotte of Savoy. She was born in 1464 and died in 1505. She was small and misshapen, and her father therefore disliked her. He married her at the age of twelve to his Burgundian cousin, Louis, Duke of Orleans, to whom she had been betrothed from her cradle. When her husband became King as Louis XII, he obtained a decree of nullity from Pope Alexander VI on the plea of coercion and of her incapacity for normal marriage relations. The King then created his ex-Queen Duchess of Berry. To her people she became known as the Good Duchess for her wise and beneficent rule; but her fame with posterity chiefly arises from her foundation, along with the saintly Franciscan, Friar Gabriel Maria, of the Order of the Annunciation of the Blessed Virgin Mary, which still survives, after many vicissitudes, but with only six convents, two in France, three in Belgium, and in England one, at St Margaret's Bay, near Dover. The patient, prayerful, mortified and chaste Queen was beatified *per viam cultus* by Pope Benedict XIV in 1742 and canonized last year on Whit Sunday.

Miss Foster has given us a most charming and attractive biography. She has based her narrative on the best authorities, which adds to the value of her simple and moving story. The frontispiece reproduces the death-mask of St Joan.

Ignatian Methods of Prayer. By Alexandre Brou, S.J. Translated by William J. Young, S.J. Pp. x + 203. (The Bruce Publishing Company. \$3.00.)

THERE has been no lack of studies of the *Spiritual Exercises*. But the author, who is of acknowledged competence in his subject, considers that there is still room for a kind of historical and textual commentary, which is the purpose he sets before himself.

Père Brou contends that St Ignatius was not an innovator; he was in the full current of tradition. To make this point the writer quotes considerably from St Augustine, St Bonaventure, St Francis de Sales and other classical writers on the spiritual life, setting their teaching alongside that of St Ignatius. Methodical prayer was already established before St Ignatius wrote. What he did was to popularize and make practical and simple what his predecessors in the field had presented in a more abstract and complicated manner. "He is more precise," writes Père Brou, "than the older writers of the twelfth century, and infinitely simpler than the writers of the fifteenth."

The author divides his book into four parts, dealing with Prayer in General, Preparations, Methods and Additional Instructions. He opens the section on Prayer in General with a survey of St Ignatius' own prayer, which was mystical and included every kind of vision, with intellectual visions (mainly of the Trinity) predominating in the end. Père Brou then considers the Saint's teaching on the interior life. This brings him to a discussion on methods. They are useful for beginners, but those who are making progress must not be restricted; hence breadth and spontaneity must be allowed in the use of methods, and it must always be remembered that it is the Holy Ghost who is the great Teacher of prayer.

There follows an excellent chapter on Prayer and the Apostolate, explaining what is known as the mixed life, in which prayer, while remaining the supreme activity of the soul, nevertheless inspires intense work for others and finds in such work the self-immolation which is the essential pre-requisite for its own true and fruitful development.

From this chapter there is a natural transition to a discussion of St Ignatius' teaching on the seeking of God in all things and on the practice of the presence of God. And thence to a chapter on mystical prayer. St Ignatius himself was a mystic; but he has not a great deal to say on this form of prayer. Père Brou finds the reason for this in the supposition that mystical prayer or infused contemplation, as distinct from acquired contemplation, is a special gift of God; there is, to use his metaphor, a moat between the two, and it depends entirely on God whether we shall cross this moat. It is, of course, questionable whether such a moat exists. One wonders if the practical St Ignatius was concerned about these intricate questions of theology. Mystical prayer did not fall within the scope of the *Exercises*. He wrote for beginners. Hence, as Suarez says (quoted by the author): "Our Father Ignatius . . . is content with putting the prudent man on the way. The rest depends on the Holy Spirit more

than on man. And this is why he has so little to say about union itself with God, about the simple act of contemplation."

As dispositions of soul for prayer St Ignatius stresses the spirit of generosity, the spirit of mortification, and the spirit of purity. These may be called general conditions. As a proximate and special condition the Saint emphasizes recollection, with a preview the night before of the morning's meditation and a careful immediate preparation.

This is a very ample and sound book, discussing in detail all the parts of St Ignatius' teaching and, as we said, linking it up with tradition and the doctrine of other Saints. The author ends with the claim (surely well established): "We do not wish to make any comparison between schools. But this is an ascertained fact, that with St Ignatius for guide men have gone high, very high."

The Lord We Serve. By Ferdinand Valentine, O.P. Pp. 224. (Blackfriars, Oxford. 7s. 6d.)

THIS is the fifth and final volume of the Theophila Correspondence. The fourth volume consisted of studies on St John's Gospel; this studies St Luke's Gospel, in the scenes and passages which are proper to him. While not entirely abandoning the letter-form of the earlier volumes, Fr Valentine has considerably modified it. This is in deference to some of his critics.

The author has in mind Catholic youth, beginners in the spiritual life; his purpose is to instruct them in the life of prayer. In this new volume he assumes that these readers have carefully studied the other four, and are therefore sufficiently instructed to dispense with a developed elaboration of the spiritual meaning of the sections of the Gospel he discusses; hence he merely adds suggestions to the literal interpretation of the passages, leaving Theophila to think out the rest for herself.

Fr Valentine maintains the high standard of his previous volumes. He always writes wisely and to the point. He offers good measure, and those who partake of his spiritual hospitality will both enjoy his company and depart strengthened and equipped to face the unfavourable spiritual climate of today.

Love is a Light Burden. By Mother Mary Oliver, I.B.V.M. Pp. 267. With frontispiece. (Burns Oates. 12s. 6d.)

THE subject of this excellent biography, Mary Gonzaga Barry, was the daughter of an Irish Bank manager. She was born in 1834 and educated by the daughters of Mary Ward. She early manifested a

vocation to the Institute, and, at the age of forty-one, was sent to make a new foundation of the I.B.V.M. in Australia. She laboured there for forty years, until her death in 1915, doing pioneer work in the cause of Catholic education, undeterred by long distances, prejudice, lack of funds and the indifference of the Government. To her zeal and organizing ability it is due that the Institute has now twelve flourishing houses in Australia.

Such, briefly, is the Life unfolded in full detail in this book. Mother Mary Oliver has a light touch. Every page is full of interest, not only the interest of the events and the struggles, but the quieter interest too of life in the schools of Australia and of the beautiful, generous, contemplative spirit of the Foundress. The title of the book is a quotation from Richard Rolle. It expresses the temper of Mother Gonzaga's soul. She was filled with a great love of God, and she had a genius for human friendship. To such love and sympathy no obstacle could be unsurmountable.

Mother Gonzaga's basic idea in education was that with children up to the age of sixteen or seventeen the chief aim should be to awaken interests. She held that the amount of academic matter which immature minds could hold was small. But if these young girls left school with interests which they were prepared and eager to follow up, then they were truly educated; and among such interests she put in the first place the arts, that is, music, literature, painting, home-making and handicrafts of any kind. To these accomplishments religious training and the building of character in a generous way gave the perfection of a truly Christian woman.

The girls trained in Mother Gonzaga's schools won high praise from competent observers. A typical tribute came from Archbishop Delany of Hobart: "Miss N. was a fellow passenger. It struck me she was just the type of educated woman one desires so much to see in society. There was solidity and balance, information, judgement, character and a charming manner. Such women, so strong in the full, rounded life of the mind and heart supernaturalized, must exercise immense power. Therein lies the best hope for religion and country."

Small but vital and brimful of ideas, Mother Gonzaga was a great educator. All who would appreciate the greatness and the strength of Catholic education should read this book. It will confirm their determination to defend and uphold true Catholic education at all costs.

J. C.

S. Thomae Aquinatis, In decem libros Ethicorum Aristotelis ad Nicomachum expositio. In-4 p., 1949; cura et studio P. R. Spiazzi, S.T.L., O.P. Pp. xv + 611. (Marietti, Turin. Price 1800 lire.)

S. Thomae Aquinatis, In Aristotelis libros De Sensu et Sensato, De Memoria et Reminiscentia commentarium. In-4 p., Editio III ex integro retractata, 1949; cura et studio P. R. Spiazzi, S.T.L., O.P. Pp. viii + 130. (Marietti, Turin. Price 500 lire.)

LIKE the other volumes of St Thomas's work which have been pouring out of the house of Marietti since the war, these two are intended to take the place of the earlier editions prepared by A. Pirotta and to serve as the best available manual editions until the Leonine edition sees the light. "Quod, ut quantocius fiat, in votis omnium est," says Fr Spiazzi, who must be working very hard indeed. These new editions are substantially the same as those which Pirotta brought out, and use the same numeration of the text, many of the references, and the old alphabetical indices. Various emendations have been made in the text, in the divisions and subdivisions, which are more clearly marked, and the synoptic tables have been enlarged and are now "melius digestae". Aristotle's text has also been allotted marginal numbers so as to facilitate reference to it from the text and the synoptic tables. The second of these two volumes includes a chronological table of St Thomas's works "secundum recentiora placita eorum qui in hac re periti sunt". The first volume has a valuable introduction, and both are well printed on glossy paper.

LEO MC R.

The Osterley Selection from the Latin Fathers. By Joseph Crehan, S.J. Pp. 109. (Longmans. 7s. 6d.)

THIS selection was made primarily for the students of Campion House, Osterley, but the preface expresses the hope that it will be found useful for all students of Latin Literature. It is a pity that the specimen sheet issued by Messrs Longmans did not give a fairer preview of the kind of extracts that this anthology contains, for St Jerome's portrait of Rufinus is perhaps the only passage in the book (apart from the piece of verse at the end) which will have even the teacher worried. All the other passages are not only more straightforward but also far more interesting. It is good, for instance, to be reminded that St Augustine (and there is plenty of him) could rise above the dullness of the average Sunday second nocturn, that he could preach sermons which do not belie the lively titles that Fr Crehan has given to them ("Give me", "Straight from the shoulder", "You cannot take it", "All hands to the pumps", etc.), and that he

could even at times join us in laughing at his own mystical numbers. The notes provided after each extract do not eliminate the use of a dictionary, but they do explain the more difficult silver Latin constructions, and at the same time provide some most interesting pieces of information, from the history of heretics down to the metaphysics of moulting. If the text had been numbered for them they might have been even more useful than they are. The student for the priesthood who has worked his way through this book will certainly find no difficulty in understanding the Latin of the breviary, although he might well bewail the fact that Fr Crehan did not have a hand in the selection of its homilies from the Latin Fathers.

H. J. R.

Everyman's Catholic Church. By Fr A. Reynolds. (Paternoster Publications. 4s.)

THIS is a summary of Catholic teaching and practice aimed at the average non-Catholic. Its strong points are a plain and simple style admirable for the purpose, and much genuine sympathy with the interests of the young-man-in-the-street. If there is a weak point, it is a tendency (shared by so many of us) to assume that the technical terms of theology are generally understood. Thus for instance about the first chapters of Genesis: "Do not imagine that the Bible contains mere legends; the stories are true," says the author (without any explanations); you and I know what he means by this, but the young non-Catholic man-in-the-street, innocent of any theological niceties of language, will only be misled and scandalized. On the Commandments, the author's examples are notably fresh and practical. Surprisingly (considering his praiseworthy cult of plain English) he remarks about apple windfalls that "theologians call them *res derelictae*". How bad their Latin is getting, reflects a mournful reviewer: fifty years ago, it would have been "*bona derelicta*".

Man and Morals. By Celestine N. Bittle, O.F.M.Cap. Pp. 719. (Bruce, Milwaukee. \$4.)

FR BITTLE's volume, intended as a text book on moral philosophy for the use of the college undergraduate, is on the usual lines of such works, of which we have now a considerable number. Those written in English usually follow closely the general plan of Cronin's *Science of Ethics*, and the present book is no exception. The essential pages are those dealing with the norm of morality, the proximate rule by which human reason can detect the intrinsic wrongness of certain human actions, and most readers would like, we think, a much

fuller discussion of this than Fr Bittle gives us, even though it would mean shortening the section on Special Ethics. The most profound modern work on the subject is Dom Lottin's *Principes de Morale*, which is not included in Fr Bittle's otherwise excellent bibliography. Nevertheless his book successfully achieves its purpose, and can be recommended as a well-written introduction to ethics both in theory and application. It gives an adequate account of modern problems, such as therapeutic abortion, and the summary of each chapter is a useful aid to the student.

De Coniugum Separatione ac de Civili Divortio. Auctore Vincentio J. Hines, J.C.D. Pp. 190. (Catholic Book Agency, Rome.)

De Potestate Magistri Spiritus. Auctore Vigilio Alt, O.F.M.Cap. Pp. 165. (Catholic Book Agency, Rome.)

DR HINES in his doctorate thesis has chosen a point which is of growing importance in England, as well as in America. The faithful, even those well-instructed, often have the impression that, provided they have no intention of attempting a second marriage, there is nothing in the canon law to prevent them getting a civil divorce. This notion is erroneous, of course, since in the first place it is an affront to the Church for Catholics to bring their marriage difficulties before a civil court, and in the second place a petition even for separation, with no intention of a second marriage, is a cause for the Church to judge, not for the State. Amongst the author's practical suggestions is that the diocesan curial officials might administratively sanction an approach to the civil courts, and some useful formulae are suggested for expediting this business.

Fr Vigilius, a Rotal advocate, explains the functions of "magister spiritus" in canon 588 of the Code, for the benefit of religious, by applying the principles of canons 18 and 20 to the many doubts and obscurities that have arisen in interpreting the powers inherent in the office, which is in effect a continuation of the more familiar office of "magister novitiorum", differing from it in the fact that the novice master does not exercise "potestas dominativa" over the novices, whereas over the professed this power is exercised, in matters pertaining to his province, by the "magister spiritus".

A Practical Commentary on the Code of Canon Law. By Rev. S. Woywod, O.F.M. Revised by Rev. Callistus Smith, O.F.M. Two volumes, pp. 833 and 905. (Herder, London. £6 6s.)

IN the years immediately following the promulgation of the Code, the American canonist Woywod was widely favoured by the clergy

of this country, and although at the present time we have an embarrassing number of commentaries of the same character, the manual retains its popularity. It is modestly destined for students approaching the subject for the first time and for the clergy engaged in active work on the parishes, and this purpose is admirably achieved. The commentary can be recommended at least to those who can afford six guineas. The new edition is completely abreast of modern legislation in matters affecting the parochial clergy, such as marriage and confirmation, and its chief attraction lies in providing an English translation of documents such as *Sacrosanctum* and *Spiritus Sancti*.

The Honourable Estate. By Anne Ashley. A Study of Marriage and the Law of Scotland. Pp. 87. (National Council of Social Service. 5s.)

THE axiom *matrimonium facit consensus*, which is the foundation upon which our Catholic law and practice rests, is the chief idea unfolded in this excellent study of Scottish marriage law. It was not till a decade ago that the civil law of Scotland decreed the invalidity of marriage by consent (without formalities), which up to that time was merely regarded as irregular and lacking certain civil consequences; the intricacies of its legal history, to say nothing of its romantic associations with Gretna Green, are here explained with skill and charm. One does not expect a legal commentary as a rule to exhibit the latter quality, but it is a well-merited description in this case, both for its literary and patristic allusions and for the highly successful way in which the writer portrays the ideal of Christian marriage. The book will be read and studied not only with pleasure but with profit, owing to the wealth of information it contains, all of it perfectly assimilated and neatly presented. It is not generally known, for example, that a person under twenty-one may be validly and lawfully married in Scotland, after three weeks' residence, without parental consent; and still less widely known that an impediment closely resembling our canonical *crimen*, and derived from a Statute of the Scottish Parliament of 1600, is still recognized by the law in Scotland though it is never invoked. The citations of Scottish and English lawyers given throughout the book are always apposite, and in only one instance could we desire a little more precision: impotence is expressed by Lord Erskine in 1805, and accepted apparently by the writer, in terms of sterility rather than of incapability to render the marriage debt. But it is not for us to comment adversely on the ideas prevailing on this subject across the border:

English judges in the last two or three years have given conflicting decisions about consummation of marriage, and the canon lawyers themselves, including those on the Roman Rota, are by no means unanimous in their definition.

Neuroses and Sacraments. By Alan Keenan, O.F.M. Pp. 163. (Sheed & Ward. 7s. 6d.)

A NEUROSIS is a lack of order or balance in the person affected, and when he sets about adjusting the trouble in the wrong way, a characteristic of the neurotic subject, what might perhaps have passed unobserved in his social relations becomes accentuated. The clergy, and the theological fraternity in general, have been in the past rather suspicious of psychiatrists and such; in fact the portentous terminology of their craft, science or art, and the frequency with which their schools of thought flourish and retire before the onslaught of some new theory, have justified this suspicion. May we say at once that in Fr Keenan, as in Fr Bonnar of the same Order, we have a writer who is transparently clear; by the use of short sentences, as well as by the analyses and summaries given throughout the book, he makes it possible for anyone to understand without great effort what the whole discussion is about.

Its relation to the more familiar ground of the spiritual life and the sacramental system arises in this way: the withdrawal from reality, which is common to all forms of neurosis, may be due to various causes, amongst which is withdrawal from the reality of seeking a Final End in God, and this is necessarily accompanied by the substitution of some false Final End in something other than God. Now, without maintaining that the lack of religion and the spiritual life must promote the presence of a neurosis, it is clear that, if one's attention is limited to one cause alone, namely withdrawal from the reality of seeking a Final End, the deposit of Christian revelation as preserved in the Catholic Church must be of supreme importance, and even the non-Christian or the atheist will admit that it has at least a medicinal value.

Christ Our Lord having the fulness and perfection of humanity and being the mediator between man and God, the sacraments which He instituted are shown to be the appointed remedy for men's salvation in both a spiritual and a physical sense; nor does the Christian doctrine of the necessity of suffering with Christ exclude the suffering attendant upon neurosis. The author has here a wide field for his skilled exposition. We like especially his chapter

on Sex, which is a potent cause of maladjustment in many people, and we welcome his insistence on the parental obligation of imparting instruction. This is the only reply the Church gives to the exaggerated demand for instruction in schools, and the papal directives will only become effective by bringing them, on every suitable occasion, to the notice of the faithful.

Contracts between Bishops and Religious Congregations. By Rev. T. Lynch, J.C.L. Pp. 232.

Matrimonial Procedure in the Ordinary Courts of Second Instance. By Rev. T. Lane, J.C.L. Pp. 184.

Censorship of Special Classes of Books. By Rev. N. L. Sonntag, J.C.L. Pp. 147.

The Communication of Catholics with Schismatics. By Rev. I. J. Szal, J.C.L. Pp. 217.

(Catholic University of America: Doctorate dissertations.)

It must be increasingly difficult for candidates to select suitable subjects for dissertations, since their predecessors have covered most of the ground. The problem is solved by not casting one's net too wide, and by concentrating on some relatively small issue which needs elucidating, a method of selection which is well illustrated by the above titles. Dr Lynch examines the situation, extremely common in modern times, when a secular parish or benefice is entrusted to a religious order, without thereby surrendering it entirely, as would happen when it is incorporated *pleno iure*. The value of Dr Lane's study lies in the way he has unfolded and developed the common law rules governing procedure in courts of second instance, which are given rather summarily in the Code and in Roman instructions. The special classes of books dealt with by Dr Sonntag are those mentioned in canons 1387-1391, those namely which touch upon beatification, indulgences, collections of Roman decrees, liturgy and Holy Scripture. The rights and wrongs of religious communication with non-Catholics is an exasperating subject which eminently deserves special treatment; though his study is limited to communication with schismatics Dr Szal has recorded a number of Roman decisions not mentioned in the manuals, and his work will be found of particular value at the present moment, when the whole subject is again under review owing to the recently promulgated decree of the Holy Office permitting certain prayers to be recited in common. Each of the above dissertations is competently written, with an ample account of previous legislation.

Presumptions in Theory and Matrimonial Practice. By Rev. J. J. Reed, S.J. Pp. 58. (Woodstock College, Maryland, U.S.A.)

FR REED has, we think, wisely published only that portion of his thesis for the doctorate (at the Gregorian University) which throws light on modern Roman jurisprudence in the use of presumptions. The law rightly requires a student to know all about previous legislation, but there seems little use in reprinting in every thesis a whole lot of matter which can easily be found in existing books. Fr Reed gives us, therefore, a most careful analysis, drawn from modern Rotal decisions chiefly, of the principles governing the use of presumptions in matrimonial procedure, for example those which assist the legal mind to decide whether a defective consent is invalid or merely unlawful, and his findings can be strongly recommended to all canonists employed on diocesan marriage tribunals.

Jurisprudentiæ Ecclesiasticæ Elementa. Auctore P. Cosma Sartori, O.F.M. Pp. 100. (Pontificium Athenaeum Antonianum, Romæ.)

THOUGH written chiefly for religious, and especially for those of his own Order, this treatise will be found of value to a much wider circle, for many who have observed from afar the *mare magnum* of indults and privileges enjoyed by religious will be tempted themselves to embark on this sea with Fr Sartori as the pilot. The learned and experienced author gives us in a series of short notes everything which ought to be mentioned when applying to the Roman Curia for some indult or dispensation, and a discerning and curious reader will discover a number of things which are not contained even in the larger manuals of canon law, the information being drawn either from collections of Roman documents not easily available, or else from the author's wide experience of what the Roman Curia is accustomed to expect in petitions for favours. The Appendix gives a very few examples of the Latin formula to be employed: at the risk of appearing ungrateful, we think that Fr Sartori's work would be even more valuable if he could give us in future editions many more of these formulas, and also the actual text of the rescripts obtained.

The Religious Orders and Congregations of Great Britain and Ireland. By Peter F. Anson. Pp. 413. (Stanbrook Abbey, Worcester. 12s. 6d.)

MR ANSON has accomplished a rather formidable task in publishing this work of reference, for there are few guides of the kind available and its compilation has meant corresponding with the authorities of each body in order to obtain the necessary information. This includes

origins, habit, conditions required in aspirants, mode of life, and a list of all the houses belonging to each body. We have been accustomed to rely on Dr Hohn's two volumes entitled *Vocations* when seeking enlightenment about a religious body, a work which has long been out of print and necessarily out of date. Fr Anson's book is efficiently compiled, and although the printing is not too pleasing it is very legible and the volume is assured a place amongst the reference books of a library.

De Sacramentis, IV, De Ordine. Editio altera. Auctore F. M. Cappello, S.J. Pp. 572. (Marietti. 15s.)

De Censuris. Editio quarta. Auctore eodem. Pp. 476. (Marietti. 19s.)

AMONGST the many canonical manuals which have appeared since the publication of the Code, those written by Fr Cappello easily enjoy the first place in value and popularity. Published in 1947, the treatise *de Ordine* could unfortunately take no account of the Apostolic Constitution *Sacramentum Ordinis* published in November of that year, but every relevant document up to the time of publication is included. The same applies to the treatise *de Censuris* which includes in its appropriate place under canon 2314 the important decree of the Holy Office on Communism, 1 July, 1949.

E. J. M.

GRAMOPHONE RECORDS

Requiem in D minor: Mozart, K. 626. Italian Cetra series. H.M.V., DB 9541-8, auto-coupling only. (8 discs, 69s.) *Cantata 51, Jauchzet Gott:* J. S. Bach. Columbia, LX 1334-6, also auto-coupling. (3 discs, 25s. 10½d.)

THE *Requiem* proved to be among the last works of the composer, who died before it was completed, and being written at the height of his genius is considered the finest of his compositions. It was performed at the Edinburgh Festival last year by the La Scala Company directed by Victor de Sabata, who is responsible for this recording. The singers are Tassinari (soprano), Stignani (mezzo-soprano), Tagliavini (tenor), and Tajo (bass), with the chorus and orchestra of the EIAR. As in the case of Verdi's *Requiem* the finest passages occur in certain parts of the *Dies Irae*, and it would be difficult for any performers to surpass the rendering of such portions as *Recordare, Confutatis maledictis*, or the ascending themes in *Lacrimosa* and in *Hostias et Preces* of the offertory. The objection often brought against the operatic type of Mass that the music has no relation to the words

(in Haydn's Nelson Mass the *Benedictus* was said to be inspired by the guns of Trafalgar!) emphatically does not apply here, where almost every phrase has its appropriate musical setting, at least in the portion (up to the *Benedictus*) composed by Mozart. Occasionally the recording is not easy on the ear, as at the end of side 13, owing perhaps to a defective pressing, but the general effect is grand and imposing. This work has hitherto been unobtainable in England except at the prohibitive price (about £1 a record) charged for imported discs.

The charm of Bach's many cantatas is largely in the intersecting chorales, though several were intended for solo voices, as n. 82, *Ich habe genug*, beautifully recorded on Columbia LX 1290-2. In Terry's analysis twenty-one cantatas have a unison chorale, including *Sei Lob und Preis* in this n. 51, and it is a pity that it is here sung solo. At the same time one must admire the admirable technique of Elizabeth Schwarzkopf in executing the first movement at an alarming speed, though this is far less pleasing than the slower movements. Most successful is the singing and recording on side 6 of *Mein Gläubiges Herz*, from n. 68; but the singer's fine voice is perhaps more suited to operatic music.

CORRESPONDENCE

ENGLISH IN THE LITURGY

(THE CLERGY REVIEW, 1950, XXXIII, pp. 361-75; XXXIV, pp. 67-9, 290-7; 1951, XXXV, pp. 1-10, 70)

Dom Illtyd Trethowan writes:

I should be grateful for the opportunity to add a few remarks to those made by Mr Finberg in his excellent article, "Understood by the People" (THE CLERGY REVIEW, January, 1951), commenting on Mgr Knox's article, "Understanded of the People" (THE CLERGY REVIEW, November, 1950). It seems to me that Mgr Knox had demolished a man of straw. A "liturgist", in his view, seems to be, first and foremost, one who lays stress on "the immemorial tradition which links us with the Catacombs", and it is then easy for him to show that such a person cannot at the same time consistently advocate the introduction of English into the Liturgy. It would be foolish to interpret Mgr Knox's entertaining article too literally, yet I cannot help feeling that a false impression may have been received of

the real aims of "English Liturgists". I am not a member of any such group, but it seems clear to me that their principal aim is to unite the priest and the people in the prayer of the Mass. They are convinced, rightly or wrongly, that the laity cannot adequately fulfil the functions which are rightly theirs at Mass except by the use of their own language. They refer to the words of Pope Pius X that "active participation" in the Mass is the "primary and indispensable source of the Christian spirit". And they consider that the lack of this "active participation" deprives the Mass of its intended effects to a degree which constitutes a most serious pastoral problem. Mgr Knox does mention "praying with the prayer of the Church" as one of the aims of "liturgists", but brushes it aside with an appeal to "the liberty of the spirit"; it would be possible for the reader to suppose that he regards both the Breviary and the Missal as just "the priest's prayer-books". Again, he remarks that "our Latin Mass is raced through and sometimes clipped" only in order to point out that this would be "wholly intolerable" in English; it might be supposed that he regards the existing state of affairs with complacency.

LEGITIMACY FROM PUTATIVE MARRIAGE

(THE CLERGY REVIEW, 1950, XXXIV, pp. 45, 431; 1951, XXXV, pp. 71-2)

Dr L. L. McReavy writes:

If it were only by appealing to contrary custom that we could escape a conclusion offensive to non-Catholics in this matter, I should be as anxious as Canon Mahoney to find evidence for such a custom. But is this the case? Given a little tact, I feel that it ought to be possible to accept the authentic interpretation of the term "putative marriage", and its logical conclusion in regard to the children of a marriage invalid by defect of form, without any real danger of shocking anyone. Canonical legitimacy has a basis in nature, but is primarily a juridical concept, whereby a particular status is accorded to those whose parents' marriage fulfils certain canonical requirements, and is denied to others. It has its counterpart in the civil law, but the requirements do not necessarily coincide; and consequently, it is possible for a child to be illegitimate in canon law, and yet legitimate in civil law.

It would therefore be neither prudent, nor even correct, to tell a non-Catholic whose mixed marriage is invalid by defect of the canonical form, that his children are bastards. Bastardy is a stigma of the civil law which, assuming that his marriage conforms to the requirements of that law, his children have not incurred. From the

civil point of view they are legitimate and have all the privileges consequent on that status. If the non-Catholic believed that the canon law in this matter had the sanction of God, he might well be anxious that they should also enjoy the canonical privileges of legitimacy, and would doubtless be shocked to learn that they are denied them. But presumably he is no more solicitous about canonical status, than he was about the canonical requirements on which it depends. As long as we refrain from applying offensive epithets to his children, he is unlikely to be worried by the fact that they cannot, as things stand, become Cardinals, Bishops, Abbots or Prelates *nullius*, major superiors of Religious, seminarists, or candidates for Holy Orders.

PAROCHIAL STREET INDEX

Father Bertrand Pike, O.P., writes:

Might not a "Street Index" prove extremely useful to parish priests and others? So often a parish priest is at a loss to know what parish, other than his own, a certain street is in. Not infrequently a priest has to baptise "in articulo mortis" in hospital a child whose home is in another part of London. It is the duty of the priest to inform the child's parish priest of the circumstances, and he can so often only hazard a guess as to the proper priest to write to. Such an Index would, I think, be welcomed by the Crusade of Rescue, who cannot be expected to know the correct parish to get in touch with regarding an individual case. Again, it would help in dealing with pre-nuptial enquiries, for experience has shown that people sometimes have only a vague idea of the parish to which they belong. Such an Index might at first seem to entail a great deal of work in its compiling, but in reality that is not the case. It would require diocesan authority of course, directing each parish priest to make a return, in alphabetical order, of the streets in his parish. Then, when all returns are made, the total classification in alphabetical order could be made, with the name of the parish inserted after each street, thus:

Adamson Street, S.W.7 .. The Oratory

In the returns the parish priest makes, in cases where a street in his parish runs into a neighbouring parish, he should put down the last odd and even numbers showing where his parish ends.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

THEOLOGY IN CHAINS

VARIOUS newspaper reports have suggested lately that Mgr Josef Beran, Archbishop of Prague, will very soon be brought up for public trial.¹ It may prove so; no one west of the iron curtain can be certain whether or when such a trial will be staged. The Archbishop has not left his residence in Prague since 19 June, 1949, when he went to his cathedral for the last time, and at any time he could very easily be brought to court. Mgr Josef Matocha, Archbishop of Olomouc, has not left his residence since Passion Sunday last year, and his trial likewise might come at any time.

None of the Bishops in Czechoslovakia has now any effective contact with his clergy; the State Office for Church Affairs has appointed its own unauthorized "Vicars General" for practically every diocese,² to administer in the spirit of the new Penal Code the Church Laws that came into force on 1 November, 1949. Five of the Bishops are in prison—Mgr Stanislav Zela, Auxiliary of Olomouc; Mgr Michal Buzalka, Administrator Apostolic of Trnava; Mgr Jan Vojtassak, Bishop of Spis; Mgr Josef Barnas, Auxiliary of Spis; and Mgr Peter-Paul Gojdic, of the Ruthenian Rite, Bishop of Presov.

The measures meanwhile taken to supervise the parish clergy are draconian indeed:

Every priest, even in the most remote rectory, is controlled by a "religious trustee", who is a confirmed and fanatical Communist employed by the local National Committee. He is specially trained and instructed as to the tactics to be applied to his "entrusted" priests, to whom he pays several visits weekly. Discussions last for hours in attempts to find out as much as possible about the personal qualities, social position, aims, weaknesses and possible misunderstandings of the priest and his religious superiors. The results are carefully registered to guide the "trustee" in future attempts to win the priest over with persuasions, promises, threats and even force, and compel him to make a statement in the spirit of the people's democratic ideology. The "trustee" has his

¹ E.g. the *Osservatore Romano* of 28 November, 1950, as well as many reports from secular news agencies. So also the writer of a closely informed account of recent events in Czechoslovakia appearing in *Etudes* for January 1951: "Le procès de Mgr Beran semble imminent". The present writer feels doubtful, however.

² The first was Jan Dechet, appointed by the State last February to be "Vicar Capitular" of the Diocese of Banská Bystrica. Others include Ladislav Hronský, an excommunicated priest, appointed in the autumn to the Diocese of Hradec Králové, and Josef Buchta, appointed in the summer to the Diocese of Budejovice.

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own spies in each community, who report regularly on the priest's moves or on his addresses in the church. Now-a-days the priest cannot expect any guidance from his Bishop; he cannot even contact other priests, as all their meetings are banned; he lives in constant expectation of imprisonment.¹

Two major legislative measures of the second half of 1950 are especially important for their bearing on the position of the Church: the new Penal Code which came into effect on 1 August, and the law on the training of students for the Catholic priesthood or the Protestant Ministry, promulgated on 14 July. Both of these make the position given to the Church in a Communist society extremely plain. We print at the end of this narrative some relevant passages from the penal code. It now becomes the simplest thing in the world to imprison any Bishop or any priest at any time, because anything at all that he may do without the approval of the State Office for Church Affairs is illegal. The excerpts that we print speak for themselves, and need not be further expounded here.

On 14 July, 1950, there was issued Government Ordinance No. 112, which, arbitrarily and without any consultation of the ecclesiastical authorities, regulates the training of all clerical students, whether Catholic or Protestant. The existing system of seminaries and theological colleges was brought to an end, with the suspension of their courses of studies and their terms of enrolment. All studies for the Catholic priesthood had henceforward, under this law, to be concentrated in the two Theological Faculties of Prague and Bratislava, which ceased to be, as they had been before, component parts respectively of the Caroline University in Prague and the Slovak University in Bratislava, and which were henceforward to be jointly known as "The Roman Catholic Theological Faculty of Cyril and Methodius".² The previously existing Faculty of that name at Olomouc, the third of the three Catholic Theological Faculties in Czechoslovakia hitherto, was declared to have been abolished, as also were all the diocesan seminaries and all the Houses of theological studies belonging to the religious Orders, including those of the Jesuits, the Salesians and the Dominicans. No Catholic theology was to be taught anywhere in the country save in these two carefully supervised centres at Prague and Bratislava. The teaching of theology, in other words, and the training of Catholic priests, was

¹ Quoted from a letter sent from Rome by Dr S. R. to F.C.I., the Free Czechoslovak News Agency in London; the substance of this is amply corroborated.

² Note the continuing use of the phrase "*Roman Catholic*", and of the names of SS. Cyril and Methodius. Those Apostles of the Slavs are constantly invoked, and for the last two years the Government has called out all its apostate and excommunicated priests to participate on their feast day, 5 July, in the traditional pilgrimage to Velehrad, which has been given full State support.

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to be removed altogether from the jurisdiction of the diocesan Bishops and of the religious Orders, and brought under the control of the State.

A similar measure was imposed on the Protestants. There had previously existed in Prague, outside the jurisdiction of the Caroline University, the Hus Faculty of Theology, divided between Czechoslovak and Evangelical sections, the former for students for the ministry of the Czechoslovak National Church.¹ There had in addition been the Bible Institute of the Union of Bohemian Brethren, at Kutna Hora, and the Theological Seminary of the Czechoslovak Baptists in Prague, both of which had had the character of private institutions. Under the law of 14 July, the Hus Faculty in Prague became divided into two parts, the Hus Faculty of Czechoslovak Theology, for the Czechoslovak National Church, and the Comenius Faculty of Protestant Theology, for all other Protestant denominations. The colleges of the Bohemian Brethren and the Baptists were abolished. In Slovakia, the previously existing Faculty of Protestant Theology in Bratislava, which had always been independent of the University, remained unchanged.²

In considering this development, and, indeed, in studying the whole story of the relationship between the Church and the regime in Czechoslovakia, it is necessary to remember that the principle of the separation of Church and State has never been accepted in that country. The basic instrument governing the relations of Church and State was always the Concordat which the Church concluded with the Austro-Hungarian Monarchy in 1855; although this was replaced in 1874 by a unilateral law, it nevertheless remained the accepted statement of principle on many matters. It continued to be understood, *inter alia*, that the State should accept a substantial

¹ Founded in 1918. According to the 1930 census, its adherents were only 5.39 of the population, where the Catholics were 73.5.

² No less significant than these changes was the fact that this law of 14 July also established an Orthodox Theological Faculty in Prague. The ultimate intention of the Communists is to make all Christians into Orthodox dependent on the Moscow Patriarchate, the Third Rome. Cf. the arrival in Prague on 1 February, 1950, of an impressive delegation from the Patriarchate, headed by the Metropolitan Nikolai of Krutitsy. Cf. also the "abolition" of the Slovak Uniate diocese of Presov, whose Bishop, as we have noted above, is in prison, and which is declared to have submitted to the Orthodox Church. The Polish service of the Vatican wireless said on 21 November: "The liquidation occurred suddenly and without any warning. In May a number of unknown priests who displayed strong Communist leanings arrived in Presov, proclaimed themselves to be in charge of the Diocese, severed its allegiance to the Vatican, and proclaimed the adherence of the Diocese to the schism which comes under the authority of the Patriarch of Moscow. In July the Orthodox Metropolitan of Prague, Eleutherius, called on Slovaks to obey the Moscow Patriarchate. His appeal was followed by polite action, in the course of which the remainder of the Uniate clergy and many Uniate peasants in the Presov region were arrested."

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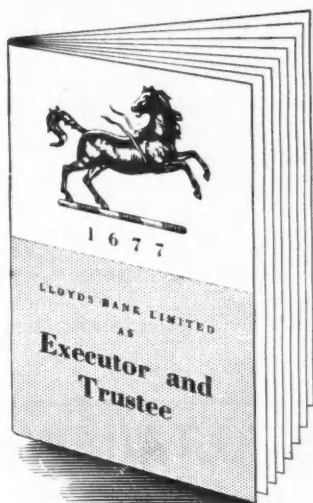
part of the cost of training Catholic priests. After the foundation of the Czechoslovak Republic in 1918 this State assistance was extended also to the new Czechoslovak National Church and to the Evangelical Church of the Bohemian Brethren. The State, however, never interfered with what properly belonged to the Bishops. Members of the teaching staffs in the diocesan seminaries, the Houses of Study of the religious Orders, and other institutions where Catholic theology was taught, received their stipends, as indeed did all clergy benefiting from what was known as the *Congrua*, from what was called the Religious Trust Fund; and the Fund had been established with the money which the Austro-Hungarian State had granted in compensation for the estates of the Church confiscated during the reign of the Emperor Joseph II. The Fund, therefore, was a source of income derived originally not from the State but from the Church herself. Only University Professors lecturing at Theological Faculties were directly employed by the State, and even here all that the State claimed in return was certain rather formal conditions of appointment, leaving the actual nominations, so long as the conditions were fulfilled, to the Church. The State did not appoint any man to be a Professor in a Theological Faculty unless he had a canonical mandate from his Bishop; and the appointment of Professors at the diocesan seminaries was, as we have said, a matter for the Bishops alone.

Today, however, the State has assumed complete control. According to Section 4 of the law of 14 July, the Theological Faculties are now being maintained exclusively by the State. The changes may have meant little in economic terms, inasmuch as the teaching of theology was always supported from public funds, but what is wholly new and wholly unacceptable is that the seminaries and theological faculties have been made into purely State-conducted institutions, and their staffs into employees of the State, strictly enjoined, of course, to teach in "the spirit of the people's democracy". The Bishops and Superiors are no longer to be considered at all, and there is no reason why excommunicated priests, for instance, or selected laymen well-versed in Marxism, should not be appointed to professorial chairs in the seminaries.

Before this *Gleichschaltung* process, the Theological Faculties used to be presided over by Deans, who were elected by the Boards of Professors; and the election of Deans, like the appointment of Professors, was subject to episcopal approval. Now, however, in accordance with Section 5 of the law of 14 July, the Dean and Vice-Dean are appointed by the Minister for Church Affairs (at present Dr Zdenek Fierlinger), and will not necessarily be chosen from among those teaching in the Theological Faculties; they need not even be

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priests. The Dean is answerable, under this section of the law, exclusively to the Minister for Church Affairs, and not to any ecclesiastical authority. All pedagogical and theological matters are decided by a Faculty Council composed of the Dean, his deputy, other teaching members of the Faculty, representatives of the ecclesiastical authorities, and students; but fundamental decisions are taken not by this Council but by the Ministry for Church Affairs, which issues the "organizational statutes" of the Faculties.

The administration of the former Theological Faculties of Prague and Bratislava was wholly satisfactory to the Bishops and to the Holy See, so that its doctorates were accepted all over the world. The State did indeed lay down certain general conditions for the admission of candidates, such as matriculation from a secondary or grammar school, but it left it to the Bishops to make any further conditions of their own, and no one could study for the priesthood unless sponsored by a Bishop. Examinations were invariably held in the presence of an episcopal commissioner, and were conducted in concert with the Bishops; nor, of course, could candidates present themselves for ordination without a complete fulfilment of the canonical requirements.

In the new State Faculties of Theology the studies are to take only four years to complete, where previously they took five years, and are to be concluded by a final examination. It is specified that students will be admitted "according to their respective abilities", due consideration being given to "the planned requirements of the Church". The Councils in charge of studies and examinations, as well as of the manner of enrolment of students, are prescribed by the State Office for Church Affairs, "with due regard to any proposals submitted by Faculty Councils or ecclesiastical representatives"; it is evident that the State will admit only such candidates as appear to be reliable, and in such numbers as it sees fit. The conditions under which doctorates of theology will be granted, and the designation by which those completing their studies at these State Faculties of Theology will be known, are matters for the State Office of Church Affairs. The appointment of Professors and Lecturers at the Theological Faculties rests exclusively with the Minister for Church Affairs, and it is he who tells them what subjects they will teach and prescribes the extent of their tutorial activities. The new law makes no mention whatever of any ordination to the priesthood as the normal outcome of theological studies, and the State's view, apparently, is that anyone may fill ecclesiastical offices who has passed a final examination at one of the new Theological Faculties, irrespective of whether he has been ordained by a Bishop, or, for that matter, of whether he has been excommunicated. Section 11

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of the new law provides, furthermore, that students of theology shall be cared for by the State alone; and cared for not only in a physical and social sense but "culturally and morally", so that they shall become "patriotic" priests, and preachers who will support "the constructive efforts of the people".

All this is, moreover, only fully intelligible if it is understood how completely the whole Marx-Leninist *Weltanschauung* penetrates the regime that has thus arrogated to itself the responsibility for teaching theology. As M. W. Siroky, Czechoslovak Vice-Premier and Foreign Minister, and chairman of the Slovak Communist Party, said at the Congress of the Communist Party of Slovakia, held at the end of last May¹:

The Party can lead a successful fight against signs of bourgeois ideology, and educate its members and the broad masses in the spirit of Socialist patriotism and proletarian internationalism, only if all its officials and organs are guided exclusively by the immortal teaching of Marxism-Leninism; if the Party consistently combats every expression of a hostile and alien ideology within its ranks.

The new arrangements for the seminaries and theological Faculties, put into force for the new academic year during last August—the Prague Theological Faculty was seized on 8 August—were, in short, only an extreme illustration of the determination that there shall be no form of teaching, of formation, which is not controlled by the regime in the interests of Marx-Leninism. So it was that 1950 also saw the complete revision of the system of the training of teachers for the State schools; for

Teachers in the new Czechoslovakia have the responsible and noble task of educating children to become builders of Socialism and Communism, future masters of their country.²

And likewise

After a decision of the Central Committee of the Communist Party taken last year, the "year of party schooling" was held in all party branches and organizations. From November, 1949, to May, 1950, 1,800,000 members received schooling either in elementary courses or in Marxist-Leninist discussion groups in their own factory, office or local organizations, or attended evening classes organized by the district committees. 1,593,641 members attended elementary or basic courses, 94,379 members attended discussion groups, and 17,783 members went to evening classes for more advanced students of Marxism. . . . All party members are looking forward to the second year of party schooling, for they themselves know that the more they acquaint themselves with the teachings of Marxism-Leninism the better they can fulfil

¹ Government-sponsored *Prague News-Letter*, Vol. VI, No. 12; 7 June, 1950.

² *Ibid.*, Vol. VI, No. 18. 31 August, 1950.

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their tasks in the building of Socialism in their country. The great interest in education is shown by the tremendous sales of Marxist literature. Although these books are published in hundreds of thousands of copies, the bookshops are scarcely able to cope with the eager and growing demand. The words of the great Lenin, "Learn, learn and learn again", have been taken to heart by millions of working people.¹

Only in the light of such excerpts can the terrible position of Catholic Bishops and priests, seminarians and laymen, be understood: a position graphically described in connection with the Catholic Theological Faculty in Prague in the following passage translated from the report in *Etudes* already cited:

During the vacation the seminarians did not know whether or not they could enter the State seminaries. Nobody dared to give them a categorical answer, because a negative attitude would signify a crime against the State. Some of the labour offices received instructions to give no civil employment to former seminarians, and no one can live in Czechoslovakia without a certificate of employment; that would be a crime against the State.

During the month of June the Government had already done some "recruiting" for its new seminaries, among the students who had not yet completed their studies. They had been promised advantages. . . . Moreover, the present seminarians were subjected to a new *session de formation* organized by the State during the vacations. (The first had taken place at the beginning of the preceding academic year.) After the examination which followed this second session, it is said that about 60 per cent of the candidates were rejected from the seminary. On 8 October, the Vicar General of Prague, Mgr Opatrny, to two seminarists who asked whether they should return, gave an ambiguous enough answer: "The Faculty is approved; here is the reply of the Archbishop." So saying he showed them a document containing questions and answers: the seminarians could see the signature of the Archbishop, but not the text. "Naturally," added the Vicar General, "it was not I who was able to speak with the Archbishop; I have not seen him for seventeen months; it was the representative of the State, the terrible Polivka, who saw him. The professors have received from him their canonical mandate. In such circumstances the best advice that I can give you is to return to the Faculty."

Meanwhile, the existing professors were insisting on receiving a formal canonical mandate. Despite various attempts—in particular, it seems, with the Bishop of Brno, in the night of 11–12 October, in the

¹ Ibid., Vol. VI, No. 21, 12 October, 1950. These quotations illustrate our only difference of opinion with the writer in *Etudes*, who is able to say: "Je pense que la situation de l'Eglise en Tchécoslovaquie est semblable à celle de l'Angleterre en 1534–1540." The Government of King Henry VIII was at least a Christian Government. See the admirable rejoinder in a recently published book which we warmly recommend, *The East European Revolution*, by Hugh Seton-Watson (Methuen, 22s. 6d.; p. 295).

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course of a conversation which went on from 8.0 p.m. to 12.30 a.m.—it had not been possible to obtain any positive consent. On 12 October the professors took the oath of loyalty to the State and to the Vicar General. On 18 October the ceremonial opening of term took place. Three of the designated professors were absent, among them the Vice-Dean, Cinek, who had been due to offer the Mass. The new Dean was the elderly Dr Sanda, 73 years old, who had been a professor at the Faculty until 1931 and had then, from 1931 to 1940, been *suspensus a divinis* after a dispute with the ecclesiastical authorities. Only 120 seminarians, for the six Czech dioceses, were present, many of them wearing Communist insignia. Hundreds of good seminarians were already in the concentration camps. The Minister Plojhar, who is an excommunicated priest, the Vicar General, Mgr Opatrny, and the Auxiliary Bishop of Prague, Mgr Eltschkner, took part in the proceedings. The Czechoslovak and Soviet Anthems were sung. On 11 November the Vatican Radio announced that the Holy See did not recognize the new Faculty.

EXTRACTS FROM THE NEW PENAL CODE WHICH CAME INTO EFFECT IN CZECHOSLOVAKIA ON 1 AUGUST, 1950¹

PENAL JUDICIAL LAW

123.—*Misuse of Religious Functions.*

Anyone who misuses his position in the Church for the purpose of influencing political affairs in a manner injurious to the People's Democracy shall be deprived of his personal freedom for a term varying from three months to three years.

The perpetrator shall be deprived of his freedom for a period varying from one year to five years

- (a) if he refuses to perform a religious function to which he is called as a pastor, or in a similar capacity; or
- (b) if there are any other aggravating circumstances.

173.—*Interfering with the supervision of churches and religious societies.*

Anyone who performs pastoral functions in the church or in religious societies without the consent of the State shall be punished with the loss of freedom up to three years.

Similarly shall be punished anyone who performs pastoral functions in a church or religious societies in a locality in which he was not placed with the consent of the State.

Whoever appoints any person to perform pastoral functions in a church or in religious societies without the consent of the State shall be punished by the loss of freedom for a period varying from one to five years.

174.—Anyone who deliberately interferes with, or impedes, the authority of the State supervisor over a church or religious societies shall be punished with the loss of his freedom for a period varying from one to five years.

The same penalty shall be meted out to anyone who in any other way deliberately infringes the law concerning the economic security of churches and religious societies.

PENAL ADMINISTRATIVE LAW

101.—*The defence or order in matters concerning the Church.*

Anyone who fails to keep the ordinances, or who infringes the law relating to the legal position of churches and religious societies, shall be fined 100,000 kc., or lose his freedom for a period up to three months.

¹ Quoted by the Oecumenical Press Service, Geneva, of 17 November, 1950, from *Cesky Bahr*, the official organ of the Czech Brethren Church.

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Which is heartening news.

Not quite so cheering is the official announcement that Zinc will shortly become unavailable for ordinary commercial and industrial purposes: and we use a good deal of Zinc Paint.

So, for some time past, I have been making prudent purchases of expendable materials in advance of our immediate requirements. Thus, while our stocks last, your work can be undertaken at what, for want of a better term, we might call “pre-crisis figures”.

And I seriously suggest that, if your Church has had “nothing done to it” since before World War II, you would be well-advised to have me come along and give you a quotation.

Any work inside your Church, from simple Cleaning to the devising of a complete—and different—scheme of Decoration, is our business, and has been for 28 years: all WITHOUT SCAFFOLDING, please remember.

Certainly it will cost you *nothing* to have our price: and as to the Money Question, let us leave that until we meet: it may be that I can help you with that problem too.

Kirkland Bridge Church Restorations Ltd

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